THE UNITED CHURCH

OBSERVER

youth takes over in the west indies

see page 8

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

TRINIDAD'S ROY NEEHALL

The Evidence Disappears
by M. B. Pengelley

The House the Church Built
a photostory

Letters

A Little Gambling?

Dear Sir: It was bad enough to have Dr. Mutchmor's statement—"I don't think there is any great harm in having a little money on the side for a night of bridge"—spread across our daily papers without **The Observer** using its influence to enhance this doubtful doctrine.

Would Dr. Mutchmor hold that there was no harm in a little adultery on the side? Or a little injustice? Or a little prejudice? Or greed? Or lying? Or hypocrisy? If a thing is wrong in principle, does the quantity of one's indulgence affect the basic premise?

Many a teen-ager who has started to drink feeling that a little drink wouldn't do him any great harm has ended up an alcoholic. And many a compulsive gambler started out by having a little money on the side for a night of bridge, or by spending an evening putting beans on a card and waiting breathlessly for his chance to cry out ecstatically "BINGO." I may be addle-pated but it seems to me that if a thing is wrong it is wrong and harmful to us in small or large quantities.

Trail, B.C. J. M. Taylor.

Newfoundland, Labour and Gospel

Dear Sir: I have no relatives, no business interests in Newfoundland. I am from another province.

I have read all I can lay my hands on and am not satisfied with the discussion. The labour unions have the highest paid lawyers, the best public relations men to present their interests. There is no organized group to present opposing views. The method of labour, according to Mr. Forsey, is Christian and the method pursued by Newfoundlanders is unchristian—strange truth to me.

The premier, both political parties and the churches took the only course of action they knew effectively to deal with the situation.

It seems strange that a minority force outside the province can dictate measures against a solid body of provincial thinking.

Lambeth, Ont. S. J. Bridgette.

Dear Sir: I have read with interest the articles with regard to the Newfoundland situation.

In 1946 when I was vice-president and managing director of the Montreal Cottons Limited, a strike was called by the union at Valleyfield, Que., closing the plant. During the time that the mills were idle there appeared articles in your paper which were as far from being correct as the North Pole is from the South Pole.

May I suggest that our church use all its powers in teaching and preaching the Gospel leaving labour matters to those better qualified to handle same.

Montreal. W. G. E. Aird.

Preachers and Preaching

Dear Sir: Mr. G. Hallegervachs' letter "On Preaching Without Notes" is one of the most unthinking statements I have ever read.

For one thing, Mr. Hallegervachs' vision is so narrow that he places all public speaking men (secular or divine) of any worth, in the one category, namely those who speak without notes, and further intimates that one who cannot speak without notes has missed the calling of God to be a preacher. In my estimation a statement such as this is an insult to God and a travesty of faith. . .

We cannot place every preacher called of God in a strait jacket to demand that he must preach without notes and that if he fails, he has missed his calling. That would be sheer nonsense.

Sheet Harbour, N.S. (Rev.) Donald A. Dixon.

Dear Sir: I beg to differ with the Ruthven correspondent — it isn't the preaching we need in our churches today, but the ministrations of a dedicated man who understands the needs of the people every day of the week, as well as Sundays. No one gets up in a pulpit anywhere without some study and writings of his own. If he has a retentive mind so much the better; if not, what difference do a few notes make!

Hamilton, Ont. M. MacDonald.

Dear Sir: A recent letter entitled "Comfortable Sermons" was of interest to me. No doubt there is a lot of truth in it. But who shall decide where to draw the line? On your radio any Sunday you may pick up some station that makes you wonder if you are tuned in to a church or a mad house. The result is any one's guess.

Over 40 years ago I worked in a small food processing plant. The owner's motto seemed to be "No matter how good a man does his work, bawl him out anyway." Needless to say the effects soon wore off.

St. Catharines, Ont. J. Beesley.

Dear Sir: Would you please tell me why the United Church ministers do not preach more about Salvation, the most important thing. We need to get sermons that make us sit up and take notice, instead of making us feel so comfortable, for we are all sinners and come short of the glory of God.

Winnipeg. Lenore Rankin.

Important as Eating

Dear Sir: May I have a little space to comment on how very important the post of hospital chaplain is? The article "A Parish in the Hospital" shows the progr being made along this line.

My own experience was to be taken my feet practically to a sanatorium. I h always been active in my church, and th was nothing missed as much as my cont with my minister. It was weeks before I s one who had a two-point charge. He came often as possible, and gave communion.

Too much stress cannot be put on t type of ministry. The spiritual treatment as necessary as three good meals a day.

Woodstock, Ont. Mrs. A. R. Rc

Likes Crossword Puzzle

Dear Sir: I notice a subscriber requested that the crossword puzzle replaced. I am over 80 years of age, a just now recovering from a serious illness hospital.

To me the Biblical crossword puzzle both stimulating and challenging. It wo be too bad to remove a single article fr the paper. I read **The Observer** from pa to page—cover to cover, and pass it on t friend. To me it is Tops.

Ripley, Ont. Isabel Sh

Baptist Was Alone

Dear Sir: I am a retired Baptist minis and a subscriber to **The United Chu Observer.** I enjoy reading **The Observer** v much but was surprised to learn in Question Box that there is a Baptist Canada who consigns all unimmersed Ch tians to hell. Let me say emphatically t is not so. That man, if he is a Baptist, spe only for himself. Such a belief is horri and is not shared by any group in denomination. I am sure that you know pastors, evangelists and teachers in divinity schools do not lay such emphasis baptism. Please correct this false impress

(*Continued on page 4*)

"He may not be much for visiting, but he sure takes care of the manse!"

"We recommend WELLS to any congregation faced with a financial challenge which appears impossible."

Wells is deeply grateful to the Reverend E. C. Kelloway, B.A., for this gracious letter of thanks.

Trinity United Church
Cobourg - Ontario

REV. E. C. KELLOWAY, B.A.
MINISTER

26 Chapel St.
May 16th, 1959

Mr. J. C. Johnston,
President, Wells Organizations of Canada, Limited
Toronto, Ont.

Dear Mr. Johnston:

I would like to express our appreciation of the services rendered by your Organization in connection with our recent campaign for funds to construct a Christian Education Centre.

For over two years we had considered ways and means of raising the necessary funds, with the thought of avoiding the use of the services of a Professional Fund Raising Organization. However, after countless meetings, discussions, and consultations, it became obvious that if we were to attain the desired goal we would need professional assistance; hence our decision to secure the services of "Wells."

Briefly our situation was this: Our Building Fund objective was $186,000.00 plus operating budget of $27,000.00 a year, a total requirement of $267,000.00 over the 150 week period, which figure, compared to the $81,000.00 we would normally raise in that time, appeared astronomical, unbelievable, and impossible of achievement.

Under the capable guidance of your Director a strong canvass organization was set up, which group went to work with an intensity of effort and a measure of consecration that surprised even themselves, and which was a sheer delight to their minister.

At our final report meeting our records showed 491 pledges to the Building Fund for a total of $190,459.15, plus pledges to the operating Budget of $81,300.00 for a grand total of $271,300.15. In addition 193 members and adherents who did not pledge, but who promised to contribute as formerly, with increases if circumstances permit, will, we expect boost the overall total to well over $300,000.00.

The financial results thus achieved, together with other obvious intangible results equally important to our people, thoroughly justifies the decision of our congregation to use the services of your organization.

In closing may I express our sincere appreciation of the untiring effort, sympathetic understanding, and inspiring leadership of the Director assigned to our congregation, whose experience, knowledge, and outstanding efficiency, served us in good stead. His faith in our ability to achieve created in us a confidence which we needed in no uncertain manner.

We unhesitatingly recommend your organization to any congregation faced with a financial challenge which to them appears impossible.

Yours sincerely,

E. C. Kelloway

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Please tell me the wording to use in making a bequest for the work of The United Church of Canada. I am particularly interested in the following phase of the Church's ministry:

.....

NAME.....

ADDRESS.....

(Continued from page 2)

under which Baptists must rest as thousand of United Church people and others w have read that statement.

(Rev.) Walter Danie

New Westminster, B.C.

Abstainers

Dear Sir: The well written article by Mr Newman "A Voice From City Hall" lack as it looks from here, just one thing. Mr Newman forgot to mention the fact that th good Lord himself was not an abstainer.

Ruthven, Ont. G. Halbgewach

Comments on Fashion

Dear Sir: It was with a great sense gratitude that I read the comments of Mr G. H. Cooper on "Fashion Shows in th Church." How often through 30 years service, as a deaconess, in missions an downtown churches in our large centres, have tried to admonish reluctant famili and young people not to allow the lack up-to-date clothes to keep them from th place of worship; but that having mad themselves look their best according to the means, to forget themselves and centre the thoughts on God and his service.

One of the discouraging things about ou church life today is that we base our condu on such negative standards as "There isn any harm in it" rather than, "Is this thin going to be a hindrance to any person group, or will it be an advantage to th Kingdom of Christ in our community?"

Brantford, Ont. (Miss) Bessie Irwi

Davidson Tops the List

Dear Sir: In spite of my lack of intima touch with the United Church, I enjoy yo publication very much. It is encouraging read about the growth and the creative spir of your church.

It is perhaps not strange that a U.S. read should find himself especially intrigued wi the "Report and Opinion" section of **Th Observer.** The writers of this section are thoroughly human and down-to-earth their choice of subject-matter that I and m wife always hurry to read their commen which are so often pungent and humorou and again often loaded with understandin pathos.

Perhaps I will be forgiven if I rate Re J. A. Davidson at the head of my list. H is very special on all counts. His occasion observations on philosophy, theology, etc often evoke a responsive "amen."

Milwaukie 22, Oregon. John H. Bate

It's Human Weakness

Dear Sir: Correspondent Wiggins had suggestion: "How about every member the United Church who is now a soci drinker or a smoker making a sacrifice those indulgences for the next two year and setting aside the money thus saved fo the advancement of the Kingdom of God This is a first class illustration of the huma weakness of always pointing out what som one else should do.

I agree, however, with the basic propos tion that we should go without in order t help those who are in need. But the call t self-denial is a challenge to every would-b Christian household, and not only to thos whom writer Wiggins would like t correct. . .

Donalda, Alta. (Rev.) D. K. Dicke

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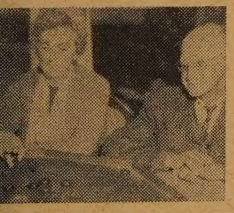


Old folks at camp

IN THE NEXT ISSUE

Friendly Acres Farm
(A camp for senior citizens)

Birthday of a Protestant
By GEORGE BOYLE

Observations

● THE SUMMER MISSION fields have more students this year than at any time in history—266 boys and girls from the colleges out preaching now among the people who have ministers only from May to September. Among them are a number of East Indian boys from Trinidad, studying for the ministry in Canada.

* * * * *

● WHEN THE REV. ROY NEEHALL, able young minister of the Woodbrook Church in Port of Spain, was at Victoria University he spent five summers on mission fields. "I was never embarrassed by any sort of race or colour discrimination in the United Church," he told us recently in Trinidad. "Most of the people had never seen an East Indian before, so they were naturally curious enough to come out to the first service. I used to preach my best sermon the first Sunday on a new field, hoping they would come back. This issue we have a cover story on Mr. Neehall on page 8.

WRITING ABOUT MR. NEEHALL kept stirring our pleasant memories of the recent Trinidad tour. They keep getting better every time we look at the pictures we and other tour members took. Reports keep coming in that the tour members are still busy making speeches and showing pictures to church groups across the country. Some have written already they want to go back again.

ONE PLEASANT MEMORY is of a day's travels with the Rev. Arthur Dayfoot (who was formerly a missionary in China) visiting his people in the south central part of the island. And another is of the great W.M.S. conference at Princes Town, from which we played truant to go to a wedding and a funeral, and call on a little girl. The wedding was conducted by the Rev. Wilfred E. Dindial, the minister of the pretty new Princes Town Church, as we mentioned a few issues back. Mr. Dindial's picture is on page 10.

THE BRIDE WAS A LITTLE LATE, the crowds of beautifully-dressed girls at the back giggled; the bridal couple stumbled a bit over repeating "according to God's Holy ordinance," just like they do in Canada, and some weren't quite sure whether to remain standing or to sit for the prayer of blessing . . . just like home. It was a lovely Christian service, and many of the guests, we assume, were Muslim and Hindu.

BEHIND THE MISSION HOUSE where the Rev. Arthur Dayfoot lives there is the W.M.S. house, and the Iere home where 25-30 little girls, many of them orphans, live. We went in to visit one little 10-year-old who was sick and had to stay in bed while all her little friends, beautifully dressed, were having a great time at the conference and were special guests at the wedding.

THEN WE WENT TO A FUNERAL with Mr. Dayfoot, all this while the faithful were listening to speeches and drinking tea at the W.M.S. conference.

THE NEXT DAY WAS SUNDAY and our party scattered about the island for church, and many attended Port of Spain services of sister denominations where there is a warm fellowship with the Nazarenes, Church of God, Pentecostals, Baptists and Methodists. We had invitations for services from 6.30 a.m. on, and tried to organize it so those picnicking tourists of ours would be up early.

WE WENT TO a 10.30 service conducted by the W.M.S.'s Miss E. B. Inman, who was substituting for the Trinidad pastor who had another service. It was held in one of the older schools, about big enough for 100 pupils here, but serving 300 every day. The congregation was mostly of children, for their parents were at work in the cane fields. Miss Inman led the singing on a portable organ about the size of a typewriter. About the island there are about 100 worshipping groups of Presbyterians each Sunday, some in the fine larger churches, most of them in schools, and some of them meeting as early as 6 a.m. in open sheds, where a roof of palm leaves rests on four posts and covers a few benches.

THOSE 44 TOURISTS won't presume to be experts on Bermuda or Trinidad now, but they know more than they did before. We hope that by organizing their visit THE OBSERVER may have contributed to the understanding of the church's work among the gracious and hospitable people of Bermuda and Trinidad. We're working on another feature story on Principal Edward Lute of the Naparima College, San Fernando.

Another Invitation to Union

THE United Church is going to be invited to consider union with the new three million member United Presbyterian Church in the U.S.A. Eight other Presbyterian and Reformed churches are being asked to consider organic union, too, including the 200,000 member Presbyterian Church in Canada.

The invitation is extended to the million member Southern Presbyterian Church which voted against entering the American Presbyterian union which took place last year. The 800,000 member Evangelical and Reformed Church is also included.

If an organic union were to be brought about, it would produce a new international united church with an adult membership approaching 6½ million, representing at least 20 million Protestants.

Such an invitation will certainly present something new to think about. The United Church of Canada has two basic convictions: that the whole church should be one, and it should make disciples for Christ of all nations; it committed itself at Church Union so to work, that eventually a church would emerge in Canada that might be fittingly called national. To enter an international union could mean the abdication from such an ambition.

In addition such a union would have too narrow a foundation—all Presbyterian and Reform—for the United Church is also Methodist and Congregational and deeply conscious of its Anglican and Catholic heritage. It can't join a Union of Reformed churches only.

This does emphasize, however, the growing conviction that a divided church is a scandalous thing in our modern world. We assume that the United Church will welcome the invitation and join in the conversations. The American Methodists and the United Church of Christ in the U.S. should be in on the party, too.

THAT NEW PARTY

OBSERVER readers know we share the admiration of many conservative papers for the Rev. Stanley Knowles, United Church minister, former CCF member of the House of Commons, and now executive vice-president of the Canadian Labour Congress.

But we are unimpressed by his plans for a new political party for "workers, farmers and liberally-minded persons," through an arranged marriage between the CCF and the CLC.

Mr. Knowles has been speaking recently in favour of the two-party system. His proposition is to force the Liberals and Conservatives together and make the CCF-CLC alliance Canada's second party. Mr. Knowles says the P.C.s and Liberals are about the same, anyway. The CCF would change its name, and get official support from labour. The Social Credit, etc., would just go away.

The new party platform is: full employment, better housing, an adequate programme of social security. It will take seriously the importance of education, be concerned about world peace, with raising the standard of living around the world, and will address itself with determination to ways and means of planning world production and world trade in order to provide an abundant life and peace for all mankind.

"One of the basic beliefs of the new party, the labour movement, of farm organizations, of the co-operatives and the CCF is a deep faith in the ability of people to build their own society and shape their own endeavour."

This is great.

All of us could stand on such a platform. Who couldn't?

But how are we going to get it? On this the new party's promoters have not been seized by the necessity to be explicit. If the new party were socialist, if Mr. Knowles were a little more specific about such things as "planning world production," we would have a better idea of where the party stood.

That is our first criticism. No party can climb off the ground on to such a vague platform of do-goodism. It seems to us no different from the generalities of good liberals or conservatives. It could destroy the CCF, a party whose death seems inevitable, but which may continue to do a lot of good in its final years.

Secondly, we are not convinced that Mr. Knowles is right when he says this movement comes from the ground level. We see much more evidence that it is a movement getting its push from the top, by disillusioned CCFers, and labour leaders in search of a vehicle on which to ride to power. It could be very harmful to organized labour.

Thirdly, whatever criticism is made of the old parties, they at least are national. They cut across all religions, geography and class. We assume the new party will cut across geography and religion, but it is frankly a class party designed for labour and hopeful for farm support.

In a brochure published by the party promoters it is pointed out that the Canadian system of government is essentially the same as the system in Great Britain: "British unions decided long ago that they needed a party of their own, because that is the only way they can get anywhere under their system of government."

We doubt that Canadians will support a party so narrowly based, as the achievement of the proper goals of organized labour. North American democracy has produced political parties for all classes. Many will fear an attempt to organize one class for political action against another.

OBSERVER
JUNE 15, 1959

In Editorial Parable

The Good and the Beautiful

IN a large downtown church in a great Canadian city, you will find a pretty little piece of pottery in an honoured lace on top of a bookcase in the deaconss's office. It has been made, obviously, y an amateur. The colours aren't quite armonized, and the proportions are just a ttle out.

But it is attractive all the same, and it ndicates that its creator has more than verage talent. There is an interesting little tory about it:

About once a week, sometimes twice, a ttle girl comes into the office after school rom the crowded city street, takes down ne pottery, dusts it off, and looks at it for while. She turns it round and round, then miling shyly at the deaconess she puts it ack and slips on out of the church.

It is her handiwork, made in one of the obby groups the church conducts, and it on first prize last year in the annual hobby how sponsored by the CGIT (Canadian irls In Training). When the show was ver the children were permitted to take neir projects home, where they were dislayed with pride to the admiring members f the family.

But this one little girl didn't want to take er work home. "Mother won't want it round cluttering up the apartment," she old the deaconess. "I know it will get roken or thrown out. May I leave it here nd come in and see it sometimes?" So nat was why it was left in the office, and rom time to time the little girl comes into ne church to let a little beauty shine into life where things have been a bit too rowded, and busy, and practical for that ort of thing.

Beauty in Religion

We heard a poetry-writing man say once nat religion and beauty were the same. Vell, religion is more than beauty, but eauty is part of it and for many, life would old little beauty if it were not for religion. nd religion without beauty would be eresy.

Yet sometimes the Church has been nwilling to recognize the importance of eauty, and that goodness and beauty may e more closely allied than godliness and eanliness. Too often in our life it would eem that that which is supposed to be ood is dull, and that which stands for eligion is unattractive.

How many of our churches are but ugly, unpainted boxes standing at the four corners, or sooty piles of brick perched on the edge of a city street! How often they are dull, drab, almost depressing inside! To us it has always seemed very wrong for little children to be huddled among the furnace pipes of a dank basement on Sundays, especially when they have been in bright homes and attractive school classrooms through the week. It's not surprising to hear a child pray: "Make the bad people good, and the good people nice," when goodness seems so dull.

Recently we visited with a group from a church organization in a bright new church. The group, planning changes in their own church, were particularly interested in the social rooms and kitchen. How we marvelled at the broadloom, the lamps and the drapes in the reception room, and oh'd and ah'd at the lovely little chairs in the bright nursery with the attractive pictures (hung at proper height for little children) on the pastel walls! It seemed for some of them to be a surprising thing that a church would be so lovely, so bright and colourful with all the fittings in finest taste.

Sunlight in the Forest

Later we went for lunch in a bright and modern department store where everything had recently been "done over." The restaurant was finished in a cool chartreuse, simulating (the architect told us) sunlight shining through the dark green of a forest. But no one oh'd or ah'd. We were not surprised at the loveliness of the place. Restaurants and department stores are supposed to be bright and beautiful. Their owners know that customers won't come to buy and eat in places which are sordid and depressing. The children of this world are so very wise!

But it seemed almost surprising to some good old-fashioned folk among us whose own living-rooms were bright, and whose kitchens were reasonably modern, to find that a church could be that way, too.

And it seems that when some members of the congregation have a vision of what beauty in the church or its services may do to elevate the life of those who worship in it, there will be others who will worry so about the expense they will prefer to keep it bare. It is a shock to find those, who having comfort and beauty in their own homes, object to spending a congregation's funds on anything but absolute necessities.

In the new churches of the land young Christians with first and second mortgages on their own new homes, with a houseful of children to rear and educate, with heavy taxes for new schools and hospitals, are giving more money in a week than some of their fathers give in a year to make their new churches lovely.

They will not settle for the cheap and the shoddy; they will not permit their children to worship God in an ugly place when they are exposed to beauty elsewhere. They are not content to furnish the church and its Sunday school rooms and the home of the minister with the cast-offs from their own attics or basements, or contribute to the work of the Lord that which costs them nothing.

The Good Tradition

And what may be even more important, those who give generously and sacrificially that God's house may be a worthy place, are becoming good stewards of time and talents, too, supporting the church's larger work.

Sometimes the returning missionary, or a national, visiting from the church of another land, may feel depressed by the rich furnishings of our churches, when their own churches and people across the seas have such desperate needs. But when they stop to check, they find those who make their churches lovely here are (with some exceptions) the strongest supporters of the church's work abroad. Churches which leave cobwebs on the chandeliers and last year's Christmas decorations collecting dust in the vestibule don't contribute much to missions.

In this concern of the young Christians and the new churches for beauty, we are in a good tradition. In its long history the church has done more than any other institution to nurture and preserve the beautiful. Whole generations spent their lives that lovely churches might stand in the heart of little places, to point their spires up to heaven, and remind men of the glory and majesty of God. Thousands whose names have been written in no man-made book sacrificed to create and preserve the lovely and the good. Goodness made them appreciate beauty; beauty opened up their hearts to God; and God gave them the gift of eternal life. ●

Cover Story

Ninety years ago a Canadian missionary was sent to the impoverished Hindus of Trinidad, indentured labourers in the cane fields . . . now the youthful Canadian-trained ministers of Indian race and Hindu tradition assume leadership of their church, and plan for the day they can be fully self-supporting

By A. C. FORREST

Trinidadian Youth

ONE day last year a group of young Trinidad ministers—all of East Indian descent—separated from their Canadian brother ministers following a Presbytery meeting and went to a San Fernando restaurant for lunch.

While there they made a decision which may become historic. They decided that they would try and make their Trinidad Presbyterian Church independent by 1969. That will be the 100th anniversary of the founding of the Canadian Mission by Presbyterian John Morton of the Maritimes.

They knew it would be a tough goal. They admitted that they would probably need to have continued assistance following 1968 for their women and children's work from the Woman's Missionary Society of Canada. And they knew, too, that if the Trinidad church were to stand on its own feet, they would have to do it.

From the beginning, the missionaries trained teachers, catechists and ministers to help them evangelize the East Indian people. They had been brought to Trinidad after the freeing of slaves, as indentured labourers for the sugar cane fields.

Then about 40 years ago the church hit a very lean period and for over 20 years failed to produce many of their own ministers. Nearly 30,000 children attended the mission schools but their bright young men and women studied for law and medicine, not the church. Then came the change, and some of the brightest of them heard the call to preach the Gospel.

The Overseas Mission Board of the United Church has provided scholarships and grants to help make it possible for them to come to Canadian colleges for an education.

The colleges have co-operated, and the Home Mission Board has placed many of them on summer fields to gain experience, help pay their way—and do a job for the Canadian church.

The first crop of six university-trained ministers is now back in Trinidad, and already they have accepted leadership for their own church and people. In the group having lunch was the Rev. Cyril Beharry, moderator of Presbytery. The Rev. Paul Sharma is minister of a very fine San Juan church (the only church with a basement where members of THE OBSERVER Tour were recently fed a very sumptuous Indian meal) in a Port of Spain suburb.

The Rev. James Seunarine has been spending this year doing post-graduate work at Princeton. He will succeed the Rev. Edward Newbery of Canada as principal of the theological College at Naparima.

Credit to Newbery

The Rev. Wilfred Dindial lives in a new split-level manse at Princes Town and serves in the newly-constructed church. And the Rev. Donald Mahabir is minister of the large (and old) Couva Church. Mr. Dindial gives the credit for much of this revival to Mr. Newbery's personal interest in young men like himself.

Fourteen more are in training, seven of them in Canada. The Presbytery has accepted its first coloured (African descent) candidate—a comforting sign to those who feel the Presbyterian Church should have a broader racial base.

One of the senior men among them, the Rev. Roy Neehall, 30, is pastor of Port of Spain's Woodbrook Presbyterian Church, the first local minister to occupy its pulpit. Its congregation is

)mprised of chiefly Indian, but some coloured and white people. anadian United Church and Presbyterian people in Port of pain worship there and claim their minister has the ability to nd distinction to any Canadian pulpit.

The Neehall family always hoped Roy would be a doctor. is mother, who spent a hard life as the early widowed wife of Christian catechist working for the Canadian mission, is still ot quite reconciled to the call to the ministry, even though he as been called to the church where he attended as a child and obviously at 30 a leader of his people.

While he was a student in Canada—where he spent 6½ years -he says he was never embarrassed in a Canadian church ecause of his brown skin. Nor is his mixed marriage—his wife Canadian—any particular problem in the cosmopolitan society f Trinidad where such marriages are fairly common, especially mong educated professional folk.

He spent five summers on mission fields in northern Ontario nd Saskatchewan. In Saskatchewan, the farm home of the osman family at Meskenaw seemed as friendly and attractive s the church. There, in 1949, he met Amy Cosman, a school eacher, who later would be his wife. On their wedding eve in 950 he received word that he had been awarded a $300 memorial cholarship given by St. George's Church, Toronto, to a foreign tudent.

By the time they were married Roy was so much respected nd loved in the farm community, that they didn't feel too sad bout Amy going away to be the mistress of a manse set among ie tropical fruits and flowers in a distant land among strange eople of another race. Their three children, Douglas 7, Alva Iae 5 and Bethia 3, were all born in Canada. For one birth my made a special trip home. That means they are Canadian itizens and will have no red tape about their education or living n Canada later, if they prefer their mother's land to their ather's island home.

Roy's own Hindu grandparents came from India to work n the cane fields. His parents came under the influence of issionary John Morton and were baptized in their teens. His ather became a teacher and catechist and went to the island of t. Lucia, where he worked for the Canadian mission for 20 years.

Then he returned to Tunapuna, Trinidad, and died in 1933 hile serving as a catechist right at Woodbrook, leaving his ife without a pension and a large family. Somehow he had een able to buy a home, and that house put the children through chool. "Every time one of us was ready for college, mother ut another mortgage on the house," Roy says.

He was educated in the mission schools from age four, then t Queen's Royal College for high school, where medicine was n the distance and a scholarship the first goal.

Bibles and Bicycles

The Rev. Clifford Grant, long-time India missionary, had ome to Port of Spain and built up the Woodbrook congregation o which the Neehalls belonged.

One day Mr. Grant spoke to two boys about helping in a ural Sunday school; he bought Bibles and bicycles for Roy nd Cyril Beharry (now the moderator of the Presbyterian hurch) and from then on the teen-agers spent their Sunday

(Over)

Takes Over

Roy Neehall had planned to be a doctor, but became a minister. He attended a Canadian university, and did post-graduate study at Union Seminary in New York. Here he has lunch with fellow students.

Now he's minister of a Trinidad church. Prayer meetings are numerous (he had 70 in one year). He greets a young couple after prayer meeting to mark their engagement.

While in Canada Roy married Saskatchewan school teacher Amy Cosman. Their three children are Canadian citizens.

afternoons teaching other Indian children about Jesus Christ.

When Mr. Grant returned to India his last words to his two young Sunday School teachers were, "Don't forget the ministry." But Roy was destined for medicine, with the memory still deep in his mind and that of his family that his father had had a very tough time in his work.

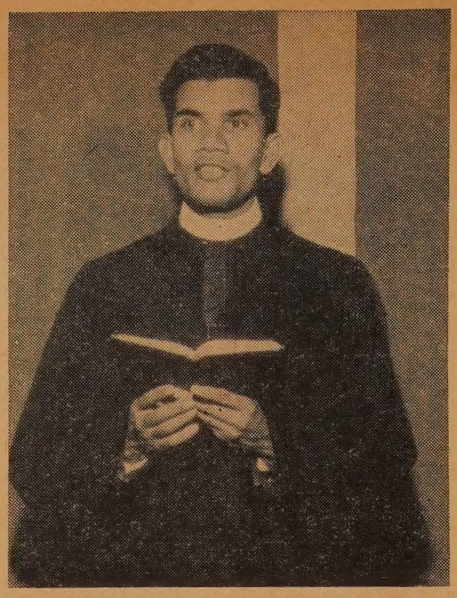
Then another Canadian missionary arrived, tall, broad-shouldered Tom Jackson, and "he did a tremendous job with the young people." Roy and Cyril had been doing well in their school work. Roy had won a scholarship which provided him with three years of free tuition. He was hoping to win an Island scholarship to go abroad for medicine.

In the meantime their minds turned more and more to the need of the church for ministers. Jackson's influence was enough. With Mr. Jackson's assistance they both headed towards Canada for training. At 18 Roy was enrolled in second year Victoria University in modern languages and modern history and for 6½ years saw no more of his tropical island.

Among his richest college memories was serving as speaker of the house and welcoming Prime Minister St. Laurent to a Hart House debate one night in both French and English, and having dinner with the Prime Minister. He was elected president of the Victoria College Student Christian Movement. He still thinks the best part of his education was the extra-curricular activities.

He was ordained in 1953, and spent time travelling with the United Church exposition. Then he went back to a church in the Trinidad oil fields at Penal and Rice Lagoons.

While there he was deeply impressed with the importance of the witness (or lack of it) of Christian foreigners who are not missionaries. In Penal there was a Canadian worker who hadn't been a very strong churchman back home but became interested in the local church. "He would shout good-naturedly at the men in the plant, 'Come on over to church on Sunday,' and they would come," Roy says. "He was better than a missionary."



The Rev. Paul Sharma is minister of the San Juan church. He is one of six Canadian - trained Trinidadian ministers. His father was a Hindu priest, and he first studied for the priesthood himself.

In an article in *The Caribbean Presbyterian* Roy Neehall writes: "The immigration of Canadian fraternal workers would be much more realistic than the sending of Canadian missionaries." By this he does not mean that missionaries are no longer needed, but he does think that if Canadian Christians who are already there had a keen sense of their own witness, his church and people would be greatly helped.

His work is similar to that of a pastor in Canada with some marked differences. Prayer meetings for example are much more common. And this is because of a Hindu, not a Methodist, tradition.

In his first church Roy had 70 prayer meetings one year, and always there was food and non-Christian people present. The Hindu people will call their neighbours in for prayer and food for any special occasion and the Christians have adapted the custom.

Someone is going to hospital, has come home from hospital, has good news or bad news—all reason for prayer. The announcement of an engagement is an occasion for festivities and prayer. "At first I used to go and lead in prayer, and join in the fellowship, but I didn't preach," Roy told us. "But I found out they were disappointed. They would tell me that this was an opportunity for me to explain the Gospel to their non-Christian friends." So Roy keeps up with the prayer meetings and preaches at each of them, as the ministers and missionaries all do.

The younger generation of Trinidadians are keen on education. Paul Sharma is going abroad for post-graduate work. Dindial hopes to do so later. Seunarine is in Princeton.

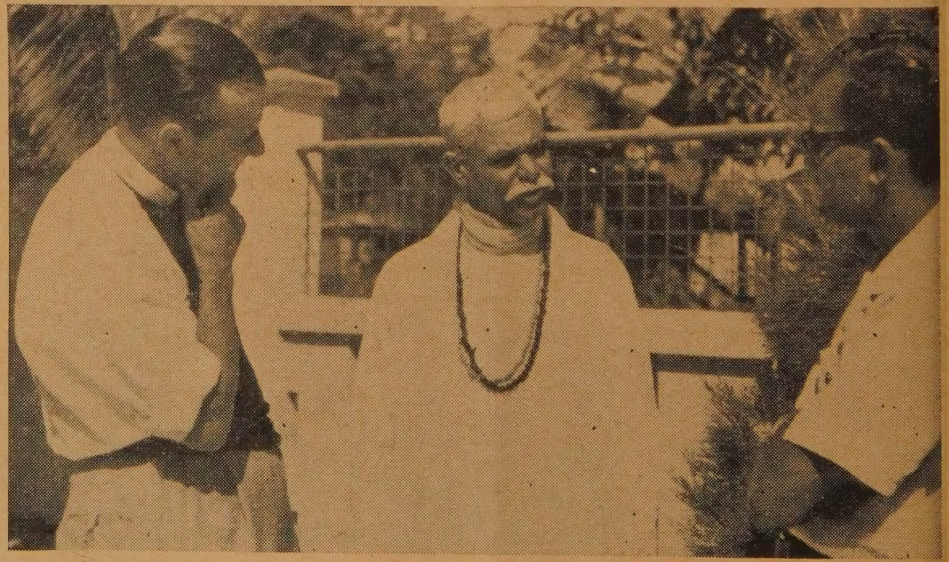
Mr. Neehall had an opportunity to go to Union Theological Seminary on an ecumenical fellowship with 25 students from many countries, and all from the younger churches of the world. They lived, studied and worked together. On his return he was called to the Woodbrook Church, the first Trinidadian to occupy the pulpit.

(The Overseas Board of the United Church now follows a strict policy of not letting missionaries occupy church pulpits. They are all engaged in the institutional work, evangelism or extension. Plans are to prepare Trinidad ministers as quickly as possible to fill the top positions in the institutions, too.)

Woodbrook's mixed congregation has 205 members. Presbytery provides a grant but the church hopes to become self-supporting next year. For 18 years the missionary salary was paid from Canada so the local financial load was light. No furnace

(*Continued on page 24*)

The Rev. Wilfred Dindial serves a newly-built church at Princes Town; lives in a split-level manse.



Youthful Trinidadian, the Rev. Cyril Beharry (right) is Moderator of the Trinidad Presbyterian Church. With him is the Rev. Roy Jordison, Canadian missionary, and a Hindu priest.

When police raid suspected gaming houses

The Evidence Just Disappears

By M. B. PENGELLEY

THE biggest headache in the never-ending struggle to control gambling in Canada is the dozens of gaming houses, betting dives, and floating dice games that infest every major city from Vancouver to Halifax. Many carry on right under the nose of the law, masquerading as social and recreational clubs for veterans, pensioners, or one of the many ethnic groups. Others operate in back-lane dens, the rear rooms of smoke shops and restaurants, or perhaps a private home hired for a price.

Such gambling goes on every day and night of every week, month and year. But even when the evidence seems overwhelming, legislative bodies are disposed to turn their backs, throw up their hands in an attitude of helpless resignation, or simply brush it off. Yet police heads often complain that if their hands were not tied with red tape and they were allowed freedom to act they could over night reduce underworld gambling to a fraction.

The trouble is that governments are reluctant to act unless goaded into it by public indignation.

14 Police Raids

Meanwhile, the normal methods of controlling gambling—police raids and action through the courts—are often ineffectual. It is usually impossible for police to gather enough evidence out of a single raid to convince a magistrate, judge or jury that a conviction is warranted. The Ontario Provincial Police, for example, made 14 unsuccessful raids on a notorious gambling centre at Windsor, Ont., before they finally succeeded in having it closed.

Such raids have been made on a well-known club just outside of Toronto. It holds a duly signed and sealed charter from the provincial government allowing it to operate as a social centre for war veterans.

But many people — including local and provincial police—believe that the club is a front for a large well-run gambling operation. On a good night, it is rumoured, the turnover in cash may reach $100,000 with as much as $1,000 changing hands in a single throw of dice. It has been going continuously since 1951, despite police raids. The occupants were even arrested at one point but released of insufficient evidence.

The club has been issued three different charters in eight years, two provincial, and one federal, and continues to operate. A section from the current charter issued by Queen's Park in 1957 reads:

> "It is hereby ordained and declared that if it is made to appear to the satisfaction of the Provincial Secretary, that the premises are equipped, guarded, or otherwise constructed or operated so as to hinder or prevent lawful access to and inspection of such premises by police or fire officers; or are found fitted or provided with any means or contrivance for playing any game of chance or any mixed game of chance and skill, gaming, or betting; or with any device for concealing, removing or destroying such means or contrivances, these letters patent may be cancelled by and in the discretion of the Lieutenant-Governor."

Yet the club is clouded in fortress-like secrecy. An ugly square block building, it sits in the middle of an empty field at the keyhole end of a long driveway that is overhung by trees. The front door and some windows have been sealed. And there is only one entrance — a steel-reinforced door at the back that swings out instead of in, making a successful police raid almost impossible.

At night, two "parking lot attendants" keep a watchful eye for unwanted guests among the carloads of "members" that turn down the lane. Two enormous police dogs are kept on chains nearby in case of trouble. The slightest suspicion on the part of the attendants brings immediate warning to those inside.

"What more evidence do they need to rescind a charter than this?" asks Police Chief Garnet McGill of the Toronto Township Police Department. He thinks that government departments issuing charters ought to be required to follow them up and see that the terms agreed upon are not abused. One way, he suggests, would be to give police heads power to recommend cancellations as in the case of certain liquor licenses.

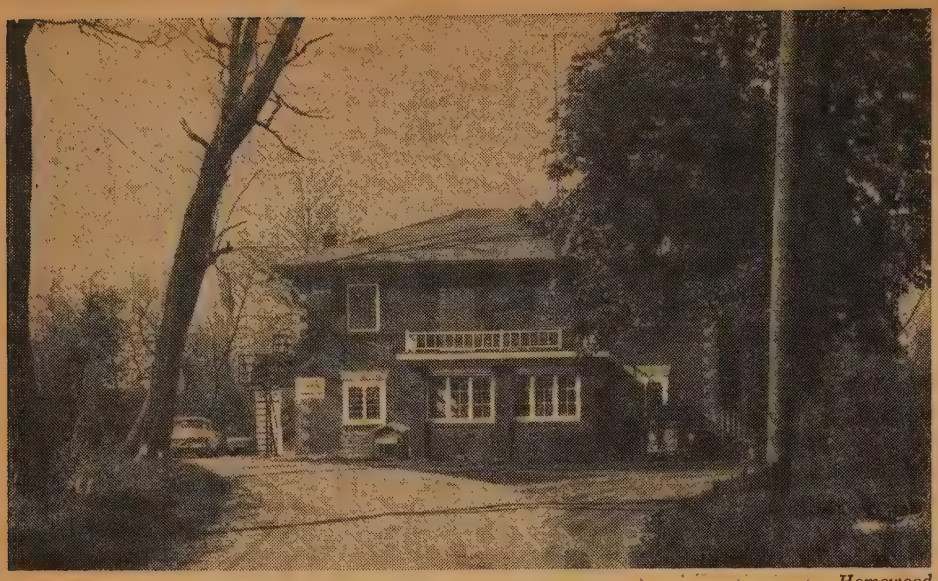
40 Seconds to Clear Tables

The futility of police raids as means of securing evidence on a well-organized establishment like this club is revealed by certain facts stated by the police themselves. They estimate that it takes only 40 seconds for the management to clear the decks of all incriminating evidence—dice, chips, card-stacks and money—and abandon ship. Many such establishments use a special kind of dice which will dissolve in seconds if dropped into a cup of coke or tossed down a drain. By the time police get inside there is no evidence of gambling. The "guests" are enjoying themselves over billiards instead of dice, a friendly game of bridge instead of poker, or just relaxing in front of the television. "You know that a few seconds before there were hundreds of dollars lying around on the tables but by the time you get inside, you can't see a loose dollar anywhere," says a veteran police officer.

A nearby property owner told me, "We've had to put up with this place for years. Every property owner around wants them out of here but no one has the nerve to do anything about it."

The problem seems to be that once a charter is granted it takes a lot to convince

(Over)



Homewood

Club charters specify that premises must not be guarded or barred to prevent easy inspection by police or fire officers. This one has doors and windows blocked up and a kennel for a watchdog beside the driveway

government agencies that it should be revoked. There is still a tendency to regard the issuing of club charters as a mere formality, although the ominous appearance of gambling interests has prompted law enforcement agencies to urge the government to tighten up.

At the same time, careful scrutiny of applicants for charters is difficult, even for governments. "If you issue a charter to a group of architects one day, and then a group of truck drivers approaches you, and yet you know they're nothing but a front for a gambling ring, what are you to do?" asks a dismayed official.

Government on the Spot

No matter what way the government turns, he complains, it is in a predicament. If it refuses the charter it is criticized for showing discrimination; if the government tries to give its reasons, people tend to regard the explanation as some cooked-up excuse for taking it out on some defenceless little man.

The weeding out of fresh applications, of course, is even more difficult. As a rule, the gambling racketeers don't make their entrance until *after* a charter has been signed, sealed and delivered. The "front" provided may seem beyond repute—lawyers and business people with clear police records and good references. It is only later, perhaps much to the chagrin of the charter members, that the gambling promoters move in. That is when everyone's hands seem to be tied.

Organized gambling has been on a steady increase ever since World War II, partly as a result of post-war prosperity—shorter working hours, more leisure time and more money—and partly because of increasing population, a factor which seems to contribute disproportionately to gambling activity.

The gambling racket is also becoming more and more a close-knit corporation, with greater amounts of the underworld cream going to the "czars" of the business and powerful monopolies gaining control of such lucrative avenues as off-track betting, sports lotteries, etc. In most large centres of population, the gambling business is handled by a "syndicate", the ringleaders of which conduct their nefarious activities behind a cloak of respectability. Often they appear as great community boosters and are sometimes lauded for their fine spirit and good works. When there is dirty work to be done (it is done with far less bloodshed than in Chicago gangland days) it is handled freelance-fashion by the host of petty thugs and criminals in the hoodlum retinue. They never know who gives the orders when they are commissioned to break up a competing dice game or threaten a small operator who refuses to play the syndicate's game.

Police authorities estimate that 90 per cent. of all the backroom gambling in Ontario is controlled by the syndicate. In the Toronto area, alone, the syndicate is known to have taken over at least half a dozen small gambling businesses by forcing independent "operators" to sell.

Pressure from the Syndicate

The pressure is applied at first by asking exorbitant protection money in return for tips on planned police raids (although the service isn't worth much, fortunately, due to the high calibre of police forces in most of the large Canadian cities). Operators who refuse to pay are visited by gangs of thugs who rough up the players and take their money. The operators are afraid to call in the police and after a few such raids they are out of business.

Another way of getting unwanted competition out of the way is for someone to make a call to the police complaining of a certain gambling game. A raid follows and the unwanted competitor soon is behind bars.

The one bright spot in the underworld picture in Canada is that to date the syndicate is only regional instead of national in scope and, so far as is known, it has no ties with the U.S. underworld. The latter, however, has made sporadic efforts to overflow into this country. But from all accounts, the Canadian underworld seems to have been as diligent as the Canadian police in discouraging any encroachments or alliances; the syndicate wants this country for itself!

The greatest threat to Canadian underground sovereignty arose in the mid 1950's when the racing wire—a private telegraphic service providing last-minute odds to off-track betting agencies seconds before a race is run—crossed the border into Windsor, Ont. But it was promptly muzzled by Canadian authorities.

Recently an international gambling ring taking bets on U.S. college and professional football games was broken up by police in Winnipeg. The ringleaders were fined $10,000 each after taking bets by long distance telephone from scores of U.S. cities. Winnipeg police estimated that in little more than a month, the five convicted men netted themselves $250,000 on a million-dollar turnover.

Not All Headlines

Such underworld sensations are the things that hit the headlines of press and television. But linked closely with the gambling syndicates are a host of less spectacular but perhaps even more despicable sidelines in vice: physical violence, dope peddling, prostitution—all inextricably bound up in the mud-grey world of gambling where the motivating force is to make money out of people's weaknesses. Even the off-track betting racket, which used to be done from headquarters in back alleys, pool rooms, or the back rooms of tobacco stores, is now often centered in a swank hotel suite or a handsome ranch home in suburbia.

Deputy-Chief Albert Lee of the Metropolitan Toronto Police Department says that investigations have revealed that the real head of an off-track betting ring is often not within a hundred miles of the city from which his bets are being taken. He probably is occupying a pleasant apartment in some other city with a long distance telephone at his elbow taking bets from a score of bookies who pick them up in cigar stores, beverage rooms and barber shops. The police task in such cases is staggering. With betting slips no longer being used it takes months of concentrated effort to pick up leads which may or may not bring about convictions. With every advance in police methodology has come a parallel advance in the underworld's process of avoiding the law.

Sometimes it is argued that back-room

(*Continued on page* 24)

w Church Headquarters

Toronto Star

he House the Church Built

Photostory by E. L. HOMEWOOD

ORE Canadians have a stake in a new house opened in Toronto last week than in any other house constructed in Canada during the building boom of recent years. For out of five Canadians, the United Church House stands as ort of symbol of their church's strength, growth and future. the co-ordinating centre for the life of 7,000 United Church gregations from Newfoundland to Vancouver Island.

The United Church of Canada's new headquarters building Toronto's swank northend business area is a stark contrast he old, grimy Wesley Buildings on run-down Queen Street. s ultra-modern, bright and air-conditioned. It stands on the e of a lush green ravine on St. Clair Ave., just east of the ge Street subway.

The nine-storey building accommodates offices for all the rch's boards, departments, and the General Council. There meeting places for the numerous committees and a spacious h storey board room.

One of the most noteworthy features of the $1,750,000 structure is the predominant location of the chapel. The beautiful, well-furnished worship centre opens off the main foyer, just inside the front door. Visitors and employees can stop there to pray, and can also be reminded of the church's roots and heritage. Built into one wall are stones from historic Methodist, Congregational and Presbyterian churches.

To board secretaries and staffs—and to people from all across Canada who carry on business with them—the brighter, more spacious working conditions are perhaps the most important factors of the new building. Church officers do their business in carpeted and well-appointed offices. Stenographers and other workers have the benefit of good light, air-conditioning and adequate office equipment. For leisure hours there are comfortable lounges and a cafeteria.

Visitors will find they can do all their church business at 85 St. Clair Ave. E. A large book store has been incorporated into the building, and it will also handle some materials for the

(*Continued on page* 14)

Homewood

l secretaries' offices are uniform in size and furnishings. Board of Secretary Ralph Young works on Elgin House Conference plans in his comfortable quarters.

Herb Nott

There are several committee rooms, in addition to a large board room, in the new United Church House. The Home Missions Board executive was one of first groups to meet there.

Modern business machinery has also been installed in the bright, spacious offices. A battery of calculators total contributions to the Missionary and Maintenance and Pension Funds.

Herb Nott photos

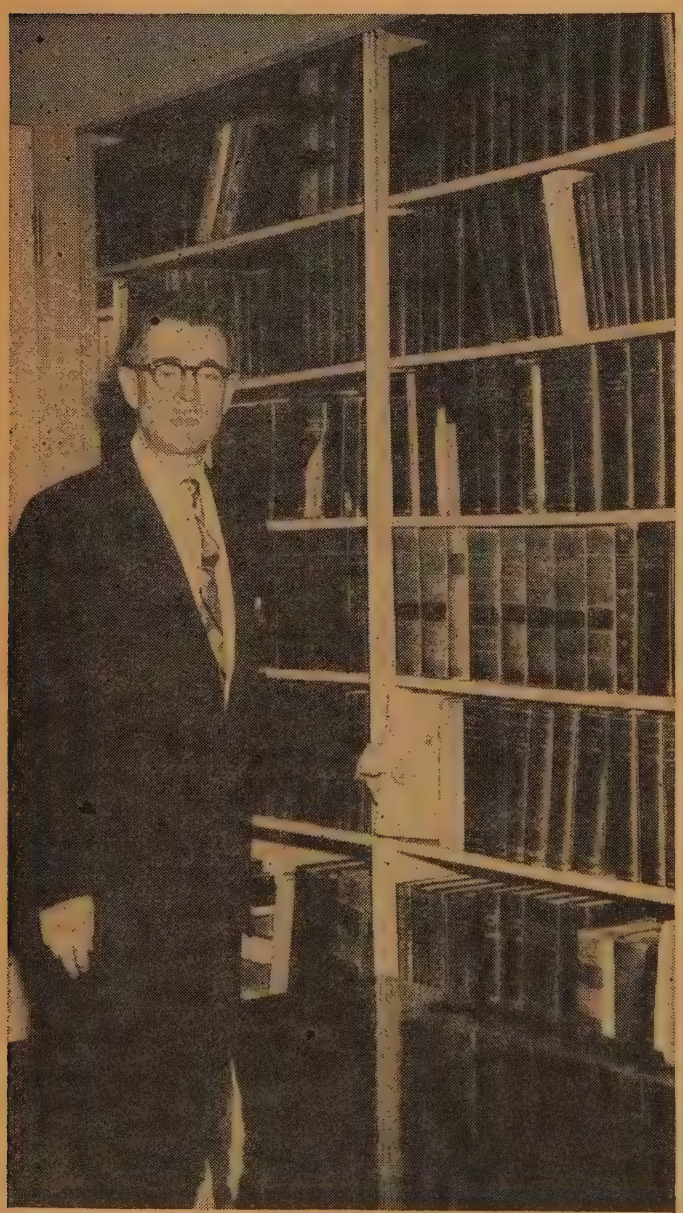
Typical of the new arrangements is the general office of the Board Finance. There are sections for the Treasury, Pensions, and Mission and Maintenance Departments

The House the Church Bui

Literature Distribution Centre. Behind it is an audio-visu centre for distribution of films and filmstrips.

The new building was dedicated by the Rt. Rev. Angus MacQueen on June 10, the 34th anniversary of Church Unio

Meanwhile, back at 299 Queen Street, renovations are und way in Wesley Buildings—known for many years as "the hou that Ryerson built"—to provide adequate offices for the Boa of Publication. It's just 15 minutes away from United Chur House by subway and trolley.



For the first time in the United Church's 34 years, all historical records and references are readily available to anyone seeking information. Dr. Long takes the first Year Book off the shelves of the new General Council library

Homewood photos

The Woman's Missionary Society occupies most of one floor; the Woman Association has offices on another. WA Secretary Beatrice Wilson a WMS General Secretary Anne Ward discuss the new facilities

Homewood

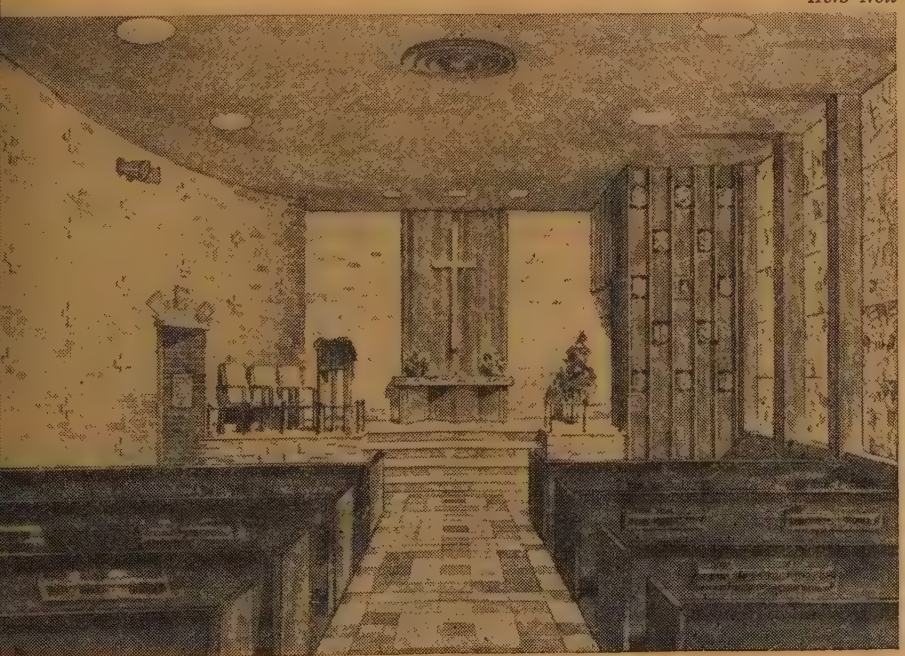
orial offices of The Observer and Sunday school publications have been moved to the United urch House. Miss Ruth Harrison of the Sunday school editorial department and The Observer's B. Pengelley arrange a display for the new office. Business offices for both departments, and other Board of Publication offices remain at 299 Queen St. W.

Homewood

new building was far from nplete when the church offices ved in. Workmen were still busy the chapel two weeks before the official dedication

The chapel has a prominent location, just inside the main door. It is simply but beautifully furnished, and open at all times

Herb Nott



PIPE MAKING

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• The First Pastorate • School Uniforms

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By J. A. DAVIDSON

THIS year's ordinands will no doubt be well advised and exhorted on their calling by convocation speakers and ordination preachers; and they will take into their first pastorates the carefully-distilled wisdom they have obtained in their classes in pastoral theology. I have not the rich experience, nor can I claim the pastoral wisdom, that qualifies me to jump up on the platform with the advisers and exhorters, but I'm going to offer a little advice anyway.

This summer I will have been ordained for 10 years — not long enough for the development of a mellow pastoral understanding but close enough to the beginning of my ministry that I can well recall some of the problems of a first pastorate. So, out of my small experience and smaller wisdom I tender this advice to those newly-ordained.

1. Keep your reforming and reorganizing impulses under control: give them some rein, but don't let them have a free gallop. You can take it as axiomatic that good men worked in the field before you: the little corner of the vineyard in which you are to labour has been well-cultivated in the past. Take it slowly; and don't be too eager to go about yanking up ecclesiastical weeds, for they may really be flowers that you don't recognize.

2. Most of your people will treat you kindly, and don't be unduly upset by the few who will give you a bit of a bad time. Be patient of that helpful woman who will turn up at some wedding rehearsals and offer you abundant advice: be patient with her, and firm, and rude only if you must.

Don't argue with the fellow who thinks that all ministers are overpaid and never had it so good, what with a free furnished house and a car allowance and the gravy from weddings and all that.

And don't let yourself be thrown by the lady (there is also a male of the species, but he is rather rare) who has some sort of an emotional fixation on one or more of your predecessors: be gentle with her when she tells you all about him and how he did things so wonderfully; don't argue and don't discuss your predecessor(s) with her; and tell your wife to be very sweet, if she can, and non-committal when this lady tells her all about how wonderful the predecessor's wife was.

3. Don't be bullied by the agencies, denominational, interdenominational, and general, that demand that you support their many projects. Use your judgment here, and don't let them hector you into doing something that you aren't convinced is worth doing when considered in the context of all the demands on your time and energy. You don't have to observe every "Special Sunday" that someone dreams up, and you don't have to invite into your pulpit every peripatetic axe-grinder or fund-raiser who comes your way. And don't allow your people to be indiscriminately got at — be careful of people who come to you with "special envelopes."

4. Be realistic about yourself as a preacher. R. E. C. Browne, in his interesting book on preaching, *The Ministry of the Word*, (read it, if you haven't already) says, "We can only speak according to our maturity at the time of our utterance; gaucherie is to be preferred to borrowed fluency." Give yourself time to mature as a preacher. And keep in mind that you won't mature as a preacher if you don't work at it. Maintain a programme of regular and comprehensive study. Work at your sermons. Sweat over them. Write them out, even if you don't care to take a full manuscript into the pulpit. No time? Well, make time! And don't kid yourself that you are studying when you are merely thumbing through some volumes of sermons looking for a few good ideas and illustrations — that's not study, and it could be simply homiletic piracy.

Ties and Tunics, Please

By ELEANOR McKIM

THE good people of Ontario are usually politely skeptical when I say to them that the denominational schools of Newfoundland have some advantages over the Ontario Public Schools. No one has yet come right out and said so but I do get the impression that I am entertaining heresy.

One undebateably firm advantage possessed by the Newfoundland schools is the practice of using the school uniform.

When I first went to St. John's I had two small boys in junior grades. The prospect of sending these knee-crawling, seat-sliding wrigglers to school in grey flannels, white shirts, ties and blazers staggered me. Indeed, it irked my sturdy Ontario sense of individual choice. Who, I demanded, is going to keep all this finery cleaned and pressed?

Who did? I did, of course, and it wasn't half as bad as I thought it was going to be. In fact, once a routine was established it was easier than the assortment of jeans, trousers, shirts and sweaters to which I had been accustomed. Not only that, my two young hopefuls seemed to begin to identify themselves with the human race and act accordingly.

Actually, a whole assembly of these sartorial successes bore a strong resemblance to a group of little gentlemen and, should any forget his destiny, the stern eye of the headmistress soon reminded him of whom and where he was.

My little daughter started kindergarten in St. John's and the navy tunic and white blouse has always been a part of her life. I have been even more grateful for this than for the boys' uniforms.

Back in Ontario the boys couldn't face their classmates in white shirts and ties but they looked with equal distaste on jeans. My little girl still wears her tunic although she is usually the only one in her class to do so. She is comfortable and at home in it and the question of what to wear never rocks the household.

Other mothers sigh to me that it "would be wonderful but Susan and Sally just won't hear of it because no one else is doing it." So they go on helping Sally and Susan keep abreast of the little Joneses.

A good quality English serge tunic costs under $10. Rayon and nylon ones are as low as $4. Changed after school it needs cleaning and pressing only three or four times a year. With a few plain white blouses, this is the least expensive clothing one can buy.

The school uniform eliminates clothes competition and the precocious sex-consciousness that accompanies it. It helps little girls to remain little girls, at least as long as they are in public school.

More important, it is the symbol of the classroom; of a learner in relationship to a teacher. It creates an ordered sense of the fitness of things.

The school uniform is not, as many seem to think, the symbol of the denominational or private school. Any school could decide to use it and I think more schools should.

• Artist in Words • Fairy Tales in Church

Parish Pump

By SHAUN HERRON

WORDS are symbols. They gather emotive meaning beyond their strict definitions. "Love" means many things to many people, from lust to vacant spirituality or a profound comprehension of the structure of life.

Words are the tools of the preacher's trade. Whether he likes it or wants it to be so, he is compelled to be an artist—good or bad, conscientious or careless—because the tools of his trade are meant to be used with all the skill and insight he can command or acquire.

The study of dictionary definitions will not help him much if he is content with them. He must have them, but once he has them his chief preoccupation should be with words and their meaning for those who use them and hear him use them.

This raises real difficulties when a man conscientiously desires to preach the Christian faith. To almost any of our contemporary congregations he can preach "Christ and Him Crucified," or "Salvation through Christ" or the affirmation that "Jesus saves" and it can be quite certainly assumed that neither the old who like "the simple old gospel" nor the younger who are genuinely religious but doubt the relevance of much of the gospel record or the doctrinal necessities, will know precisely what he means.

A preacher, therefore, can use a religious formula and never say a word. He can please the old gospellers by using their language without meaning their faith, and he can leave the others where they are without causing them to ask more than an occasional question about "where all this stuff fits in."

In these circumstances "Believe in the Lord Jesus Christ and thou shalt be saved" can mean the same as "eenie, meenie, minie mo." The symbols can be empty. In fact most technical Christological discussion reads like "eenie, meenie, minie mo," as if the disputants had shut themselves in a sealed container and invented a language private to themselves and unrelated to the living symbols in the lives of men.

These very words I have used here will bring me anonymous letters from religious people who really do believe that the form of words is sacred. For the same reason the preacher who tries to find the words that will give meaning to the familiar meaningless, will find himself in trouble.

But he will be in trouble only with those for whom the words "Jesus saves" are emotionally the same as old comfortable familiar clothes that are the symbols of known, loved things, constants in life, the "used to" things we all cling to. The rest of those who hear him will bless his name and listen with great care.

This, of course, places quite a burden on the preacher. He must think hard first about what he is trying to say, labour with it, struggle hard to make it as sharp in his own mind as the edge of a razor. Then he must clothe it in words that have been weighed for their value in the minds of his hearers.

To be able to do this he must become an observer of little things, real little things in the lives of his people: the way they talk, the things they talk about, their kind of humour. He must learn how to ask the questions that make plain people talk about things they care about and things they do not care about. He must note the process by which new furniture valued for its fashionable smartness becomes old furniture valued for its associations—he must in fact observe and observe till he can detect the overtones and undertones in the life and language of a congregation.

This, it is objected, is slow, hard work. But why become a painter if you are unwilling to learn to draw, or a poet if you will not learn to use the rhythms of language, or a doctor if you will not hear the beat of a heart in the pulse?

And why become a preacher if one is unwilling to learn the languages of communication; that is, the symbols — always changing—through which those to whom one will preach see and perceive all that they know of life? It is often forgotten that almost the most important thing for a preacher is not his fervour *but the content of the mind into which he would communicate.* A good farmer knows his grain but he knows also his ground.

Prudence in the Parsonage

By JEAN SHILTON

ONE of the riches that accidentally accrues to those who rear children is an entry into the wonderful world of children's literature. Some of the characters are old friends to whom one is reintroduced after an absence of many years, and some are new characters of whimsy and delight whom one is happy to meet for the first time. Re-entering this world as an adult, I am interested to notice how many of the best stories and characters have a significance extending beyond their time and space. There is a timeless quality about good fairy tales, for instance, and there are many of A. A. Milne's creations whom one recognizes quite readily. Do you remember the one about the mixed up sea captain who never could begin all the things he wanted to do because of the state he was in?

I know that feeling only too well! It overtakes me every time I start to clean up the kitchen after a meal!

But lately I have been thinking about the story of the Emperor's new clothes, and how often that story or something like it is repeated in the church. In case you haven't read the story recently, I should remind you that the Emperor is about to receive a splendid new outfit of clothes, made for him by a couple of sharp characters who are, in fact, making nothing at all. Their story is that the clothes will be invisible to anyone who is a fool. The Emperor's public relations men spread abroad the news of the first public appearance of the Emperor in his new clothes, and, of course, everyone knows that if he fails to see the clothes the fault lies in him. On the day of the parade the Emperor proceeds grandly down the street clad in nothing, while all his loyal subjects nod and murmur their approval. Finally one uninhibited little girl shouts, "But he has nothing on!" and the whole magnificent bubble breaks.

Sometimes I think that as long as a book, or a speech, or a movie is labelled "religious," we church people nod and murmur and sometimes even shout our approval, no matter how obvious the fraud. We seem to feel that to exercise our critical judgment on any "religious" matter would be a betrayal of our own lack of piety. I've lost track of the number of "lovely messages" I've sat through — and even, alas! delivered. All too often they are a collection of sentimental musings, cheap poetry and dubious theology, prettily tied up and delivered as an inspirational address. After the meeting everybody says, "Wasn't it

(*Continued on page* 24)

Edward Cragg

Lost Sayings of Jesus About Discipleship

SOME of the so-called "lost sayings of Jesus" have been preserved as quotations in the works of early Christian writers. One such is found in a work by Jerome, who says that he in turn found it in the *Gospel of the Hebrews:*

"And never be joyful,
save when ye look upon your brother in love."

The fact that it is introduced by the word "and" indicates that this is a fragment of a discourse that Jesus gave to his disciples. In one brief sentence it sums up the acid test of true discipleship. A true disciple is happy only when every barrier between himself and his brother has been broken down. Today as in the first century Jesus says to all who would follow him, "Never be joyful save when you look upon your brother in love."

Two comments upon Christian discipleship come to us, strangely enough, from Moslem sources. One of these is the saying, "Whoso craves wealth is as a man who drinks sea-water; the more he drinks, the more he increases his thirst, and he ceases not to drink until he perishes."

What a vivid commentary this is upon the warning of Jesus in the Gospels, "Do not lay up for yourselves treasures on earth!" (Matt. 6: 19, RSV)

Another "lost saying" of Jesus was carved in 1601 by Akbar a Mogul emperor over a gateway in the now-deserted city of Fathpur Sikri in northern India. The first report of this inscription was published in an English magazine in 1900.

This saying reads, "Jesus, on whom be peace, hath said, This world is but a bridge. Pass over it. But build not your dwelling there."

Here is surely a saying spoken to the heart of our twentieth century! How prone we are to suppose that this world is our permanent home, and that the value of life can really be measured by material achievements — houses built, businesses established, wealth accumulated! All of this is as unrealistic as a dwelling erected in the middle of a bridge. Who wants to remain permanently on a bridge?

This world is a bridge from time to eternity. We are called "to pass over it, but not to build our dwellings on it." When we learn this, when we practise this, "the peace of God keeps guard over our hearts and our minds in Christ Jesus." (Philippians 4: 7 RSV)

From a badly-damaged fragment of papyrus found in Egyptian sands early in the 20th century comes this final "lost saying" of Jesus about discipleship. It is one that strikes the keynote for Christian living in this age:

"And pray for your enemies.
For he who is not against you is for you.
He that stands far off today will tomorrow be near you."

What unbounded confidence is here! Confidence in man—even in stubborn, wicked men! Above all, confidence in God, whose will it is that in spite of all opposition his kingdom shall finally come.

Indifference, opposition, hostility—these continue to be the environment of the Christian. But do not allow them to rob you of your treasury of hope! Know that in the wonderful providence of God enemies of today will be friends tomorrow; scoffers of today will be disciples tomorrow. "He that stands far off today will tomorrow be near you."

Attention, Couples Clubs

UNDER the above heading, an intriguing new advertisement has been appearing in recent issues of THE OBSERVER. Tucked in among the varied notices on the inside of the back cover, it asks for designs for a Couples Club pin to be submitted in a Dominion-wide contest sponsored by a Couples Club of Red Deer, Alta.

Since their organization in 1949, the Couples Club of Gaetz Memorial United Church has done much to make themselves a valued part of the life of their church and community. They furnished, and are still staffing, a nursery in their church, to allow parents of children under three to join together in the public worship of God each Sunday morning.

They sponsor an annual New Year's Eve party for their community. Music for dancing is furnished by an orchestra made up of members of the Club, games are planned, and the midnight service of worship in the sanctuary is followed by a turkey dinner in the church hall. Another of their annual events is a Men's Fashion Show, with complementary ladies' fashions and all the delightful clowning that such an occasion provides.

For some time the members of this club have been wishing that they had a distinctive Couples Club crest that could be used on pins, letterheads, publicity bulletins, etc. They feel that a Couples Club pin would be a help in recognizing members of other clubs who might be travelling, visiting, or moving into their area.

So they have taken the initiative and advertised this contest. They have prepared entry forms which are available on request. The next move is up to readers of THE OBSERVER.

A Tribute to a School Teacher

AFTER our own children grew up and settled in homes of their own, we enjoyed the friendship of twin boys who lived next door. The fact that their family obviously had no church or Sunday School connection used to bother us, but we decided it was wise not to interfere.

The day they started to kindergarten was a big event for the twins. When they came over to tell us all about it, they insisted that they had missed something by not being at school the day before, which had been a Sunday. The teacher had asked all the boys and girls who had been in Sunday School to raise their hands, and our two small friends felt quite left out of things.

They were so disturbed about this lack again the following Monday that their mother came to ask me what she would have to do to start them to Sunday School. She said she had noticed that we attended church every Sunday. Our own church was some distance away, and we no longer went to it at Sunday School time, so I recommended a little church around the corner that I knew had an active Sunday School and a dedicated superintendent.

Bruce and Brian were delighted at the prospect of being able to hold up their hands with everyone else, and eagerly shared their plans with two playmates across the street. I overheard the mother say brusquely that she had no money to spare for things like church, so next time four small boys came to my door hungry for cookies I explained that Sunday School did not cost anything.

It was a joy next Sunday to see four tiny men, looking unusually clean and neat, start off for Sunday School. It was an even greater joy to see them returning with their Sunday School papers to their formerly churchless homes. I found myself wondering how many homes have been put in touch with a church by the simple custom of a school teacher inquiring regularly about Sunday School attendance!—*A Grandmother.*

Edited by *Genevieve Carder*

The Music Makers' Corner

FOR the Sunday School anniversary, Toronto's High Park church was packed, gallery too. There were hundreds of children, brownies, cubs, guides and scouts, several cages of song birds and two choirs. My friend Lloyd Bradshaw used the full organ for the hymns "All things bright and beautiful" and "Children of Jerusalem." Never have I heard better singing. During my children's address the birds provided a sextette of background music hovering between F and B flat. Then we had a closing prayer for mothers and . . . every bird stopped singing and sat in solemn silence. Were they tired? Or did they sense the spirit of Someone present who cares for them, too? The junior choir had sung an anthem about Jesus and the birds. Perhaps the little songsters are wiser than we think!

* * *

We welcome the following new members to our Music Makers' Circle: Eric Sangwine (9), Souris, Man.; Susan Watson (12), 4421 King Edward St., Montreal 16; Gail Schauber (7), 134 Well St., Stratford, Ont.; Betty Jane Graham (10), Locust Hill, Ont.; Eleanor Kirk (8), Box 247, Markdale, Ont.; Heather Byford (17), Boharm, Sask.; Nancy Leamen (16), 7 Rolland Road, Toronto 17; Judith McIlroy (16), 20 Fairmeadow Ave., Willowdale, Ont.; Andrea Dennis (13), 133 St. Louis Ave., Beaurepaire, Que.; Diane Girard (16), 2497 Bernard Road, Windsor, Ont.; Anna Brand (12), 130 Thistletown Blvd., Thistletown, Ont.; David Mitchell (9), 7310 Mount Ave., Montreal 16; Sheila Quirt (13), 105 Elgin St., Lindsay, Ont.; Brenda Tamlin (8), R.R. 1, Woodville, Ont.; Susie Wood (10), 128 Trelawn Ave., Oakville, Ont.; Jane Graham (12), R.R. 1, Lindsay, Ont.; Heather Smith (10), Box 2046, Grande Prairie, Alta.; Richard Williams (13), 17 Rowe St., Oshawa, Ont.

Fred. J. Howard

Your Family Bible Readings

These passages are suggested for use in the home, for private devotions and for preparation for study of the International Sunday School lessons:

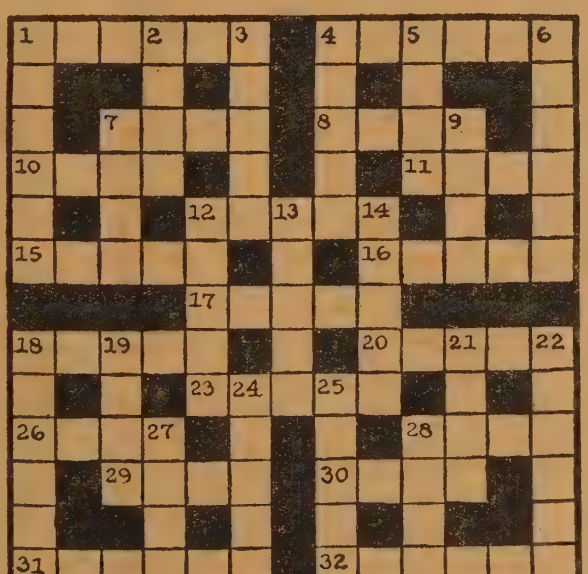
June 15.	2 Chronicles 17: 1-6
June 16.	2 Chronicles 19: 4-10
June 17.	2 Chronicles 20: 1-12
June 18.	2 Chronicles 20: 13-21
June 19.	2 Chronicles 20: 22, 23, 27-33
June 20.	Proverbs 3: 1-12
June 21.	Proverbs 3: 13-20
June 22.	2 Kings 11: 1-3
June 23.	2 Kings 11: 4-12
June 24.	2 Kings 11: 17-21
June 25.	2 Kings 12: 1-8
June 26.	2 Kings 12: 9-15
June 27.	2 Kings: 12: 17-19
June 28.	Psalm 72: 1-19
June 29.	Deuteronomy 4: 1-10
June 30.	Deuteronomy 5: 6-21
July 1.	Deuteronomy 6: 20-25
July 2.	Deuteronomy 7: 6-11
July 3.	Deuteronomy 10: 12-15

The Buoyancy of Humility

BEATEN by waves of sin and grief,
The black and blue of unbelief,
Your ills are both still curable,
Or curiously endurable.
Come, shallow swimmer, toiling so
And, deeply down, let yourself go.

—Jamie Erwin Forbes

YOUR FAMILY CROSSWORD PUZZLE



ACROSS

1. What sorcerer did Paul cause to become blind?
4. "Train up a child in the way he should go: and when he is old, he will not . . . . . from it."
7. Russian.
8. Who "blew the trumpet throughout all the land, saying, Let the Hebrews hear"?
10. Snare.
11. Extended.
12. Plant.
15. Estimated.
16. Steward.
17. ". . . . . my steps in thy word: and let not any iniquity have dominion over me."
18. "God loveth a cheerful . . ."
20. What place did Azariah build and restore to Judah?
23. South African antelope.
26. Who showed God's judgment upon Tyrus with the words "I will send a fire on the wall of Tyrus, which shall devour the palaces thereof"?
28. Who else, besides Peter and James, saw the transfiguration of Christ?
29. Machine.
30. Smoke.
31. "The . . . . . of the Lord is with them that fear him; and he will shew them his covenant."
32. "A (7 down) . . . . . turneth away wrath."

DOWN

1. What woman said to Mordecai, "If I perish, I perish"?
2. "A land that floweth with . . . . and honey."
3. How many brothers had David?
4. Writing tables.
5. Who said, "I am a Pharisee, the son of a Pharisee"?
6. "The . . . . . is a little member, and boasteth great things."
7. See 32 across.
9. "Thou shalt . . . . the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."
12. Love.
13. Asiatic country.
14. Went astray.
18. The sons of Anak were.
19. "Take thou away from me the noise of thy songs: for I will not hear the melody of thy . . . .s".
21. In murderous frenzy.
22. Esau was a cunning one.
24. Boundary.
25. Rule.
27. Rancid.
28. Rezin, king of Syria, drove them from Elath.

(Solution on page 24)

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The only education adequate for the needs of youth and of the world is one in which religion has an acknowledged place. . . .

". . . education, if it is to be complete, must go far beyond impartation of knowledge and the acquiring of socially useful techniques. It must look to the development of man as a responsible moral and spiritual being, a bearer of values with an eternal destiny. It must seek to provide youth with worthy answers to life's ultimate question and with a vision of high goals in keeping with his essential nature.

"The church is in education to help young people discover and accept those worthy answers and those high goals . . .

". . . The church has a further responsibility of maintaining school, college and university communities in which the whole process of education will be set in the framework of Christian truth. In them the level of scholarship and academic standards must be at least as high as that of the secular institutions by which they are surrounded. But in them also there will be such understanding approach to and interpretation of the Christian view of the universe and human life as will make them powerful influences in the formation of character in Christian terms. The church believes that it must provide the opportunity of such an education for its young people and that in maintaining schools and colleges of this distinctive type it not only fulfils this duty but also provides a needed Christian witness in this whole field."—excerpts from "The Church and Education", published by the Board of Colleges and Secondary Schools.

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Mrs. Steele Sifton, Principal

BALMORAL HALL,
Winnipeg, Man.
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Miss G. Murrell-Wright, Headmistress

MOUNT ROYAL COLLEGE,
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Rev. W. John Collett, Principal

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UNITED COLLEGE
(Collegiate Div.)
Winnipeg, Man.
(Co-Ed) Grades IX-XII
Mr. Lorne Tomlinson, Dean

e professor of theology recently
lined what Sunday Schools
uld teach . . . now another states
at will be taught in the United
urch's new curriculum

What Sunday Schools Are Going To Teach

GEORGE JOHNSTON*

HE draft of a new plan for Sunday school lessons has now been made available. It was presented to a erence of theological teachers and staff bers from the Boards of Christian cation and Publication meeting in nto at the beginning of May. A few s from now it may be in use through- the United Church.

is proposed that children would be ed in departments as at present, and erials would be provided for adult es and family groups.

ne interesting change is that the year d be divided into two main terms: ember to January, and February to . But there would also be a summer programme. This is necessary, because y schools meet only in late spring and mer, often with a student minister. e are camps and vacation schools to catered for, too. The effect of this me would be the disappearance of the familiar *Quarterlies*.

he new plan provides for a three year e of lessons. Each year would have a ial theme, and all grades, from primary dult, would study in this common area. should be emphasized that the present estions are still tentative and subject evision. The following are the themes the annual curriculum:

ear One: God and His Purpose. This ld concentrate on the message of the e Bible. That is to say, this whole year ld be devoted in each department to ning from Holy Scripture about God's re and work. Some passages of the e will be offered for memorizing, and Church catechism may be used along the Biblical material.

Year Two: Jesus Christ and the Christian Life. Here the lessons are centred on the mission and ministry of Jesus Christ, the Lord and Saviour of the Church. The four Gospels will be studied intensively, but not in any merely academic way. People need to understand how Christ can help them in their daily lives. Youngsters should be confronted many times with Christ's claim and his offer of salvation. So the Gospel would be related to the meaning of Christian discipleship in Canada and in this atomic age.

Year Three: The Church and the World. The curriculum during this year would focus on the Acts of the Apostles in the New Testament, and on the history of the apostolic Church from Pentecost to modern times. Included here would be the Canadian Union of 1925, the missionary enterprise from 1800 till now (and the missions of the United Church), and also the great ecumenical movement of the World Council of Churches. Of course this covers a tremendous stretch of ground! But many years would be taken up as students advance through the schools, and the adult programme would last for a long time.

Good News

A scheme of this sort will come as good news to many parents, teachers, and ministers of the United Church.

For it was as far back as 1953 that plans for a new Sunday school set of lessons and helps were first discussed. Since then staff leaders of the Boards concerned worked hard to produce a document called *"Presuppositions."* In this there were two sections. One outlined the theological ideas and educational principles that should direct a curriculum. The second provided more detailed outlines of annual themes and unit descriptions for all the departmental lessons.

A year ago, in June, 1958, as part of the discussions in the Church about the adequacy of *"Presuppositions,"* the Manitoba Conference came up with a memorial to the 18th General Council. Manitoba was severely critical of the whole document. It proposed instead that the Church should adopt an alternative scheme, namely the *"Faith and Life"* plan of the United Presbyterian Church in the U.S.A., with necessary adaptations for Canadian conditions.

Other people have suggested the use of Sunday pix and the David C. Cook materials, or else the International Uniform Sunday School Lessons prepared by the International Council of Religious Education. One thing at least was clear: everyone seemed to agree that the United Church required a new set of Sunday School lessons.

The action of General Council at Ottawa last year was to reject the Manitoba memorial. Approval was given to the theological statement and educational ideas of the document *"Presuppositions."* But grave doubts were expressed whether the curriculum plan of the *"Presuppositions"* was really in accord with these principles and with the Bible.

The final decision of Council was to instruct presbyteries to report their views of the plan by March 1, 1959. If the criticisms justified it, the Boards of Christian Education and Publication were requested to prepare a revision and submit it to the executive of General Council for approval. The Committee on Christian Faith was also to be consulted.

Thus the democratic machinery of the Church was set in motion to deal with a matter of widespread interest and urgent importance.

The Presbyteries fulfilled their duty. Eighty-one out of 104 sent in their findings.

The majority were satisfied to trust the officials and writers to produce good lesson helps, even on the plan suggested in the

(*Continued on page* 24)

Dr. Johnston was recently appointed cipal of United Theological College, ntreal.

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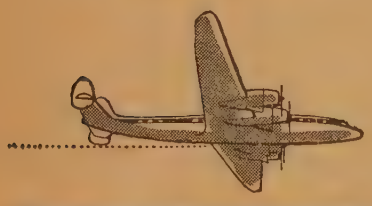

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

THE shelves in the new office contain almost a full complement of books for review There is Miriam Chapin's *Contemporary Canada,* a 320-page look at ourselv (Oxford, $7.50), and beside it *No Miracles Among Friends* by Sir Heneage Ogilve- autobiographical material of this eminent British surgeon (Clarke Irwin, $4.00). *T Ecumenical Era in Church and Society* is edited by Edward J. Jurji and is a symposiu

Dr. Clark

in honour of Dr. John A. Mackay (Brett-Macmillan, $5.00). *Hellenism, the History of a Civilization,* Arnold J. Toynbee tak us on an 1,800 year journey of Graeco-Roman culture (Oxfo Home Library, $1.50). From Winston's comes *Matthew, Apost and Evangelist,* by Edgar Goodspeed, $3.95. These will all sent out for review and will appear shortly. . . *Nehru, a Politic Biography,* by Michael Brecher (Oxford, $8.95) is to be reviewe by the Rev. R. M. Clark, DTh, a United Church missionary so returning to India after furlough. Dr. Clark was recently presente with an $1,800 gift from Melrose, Hamilton, congregation to p for the publication of his theological book, the first to be writt by a Canadian in the Hindi language. He is on the staff of Uni Theological College, Indore.

Stewardship in the New Testament Church

By Holmes Rolston. (John Knox Press.) $1.50.

Reviewed by H. E. D. Ashford.

This book deserves to be read because the author is wise enough to refrain from attempting to give either a technical or theological definition of stewardship. He is not a victim of the arrogance that leads people to codify that which is as universal and inherent as stewardship. This book also deserves special recognition because the author quickly moves from the Old Testament background to the New. He dismisses the Old Testament emphasis with respectful acknowledgment and leads us into the early church and the attitude (both good and bad) of that early church to stewardship.

Another pleasing feature of the book (paper cover) is the price. Any minister or layman who can afford to spend $1.50 for this book will discover in it a wealth of knowledge and an historical presentation of tendencies in the early church which should be examined after 2,000 years. For real value I know of few books that surpass it. Chapters three and nine, dealing with "The Sharing of Wealth in the Early Church at Jerusalem" and "The Love of Money As a Root of All Evil," are trenchant, analytical and satisfying. This book should be studied.

Steps to Christian Understanding

Edited by R. J. W. Becan. (Oxford, $3.00.)

Reviewed by R. C. Chalmers.

This is a first class book. Its purpose is to explain aspects of the Christian faith to young people. The editor is a High School teacher and the authors and subjects he has selected guarantee the value of the book.

Among the subjects considered are: Science and Religion, The Biblical Story of Creation and Modern Science, God the Creator, The Christian View of Man, G in History and Belief in the Trinity, name only some of the chapter heading Among the authors we find Dr. Matthew Dean of St. Paul's, C. A. Coulson, Norm Snaith, David Cairns, Herbert Butterfie F. W. Dillistone and Nathaniel Micklem

This is a book of considerable worth the thinking student, both old and youn

The Wonder of the Christian Gosp

By John Mackintosh Shaw. (Ryers $3.95.)

Reviewed by J. H. Arnup.

In reviewing an earlier and larger bo by Professor Shaw I suggested that he wr another on the same subject (Christi Doctrine) but shorter and simpler, so th it might be wide read by the laym of the church. T suggestion was tak up and the result before us under t appropriate titl *The Wonder of t Christian Gospel.* should like to s this book in t hands of all our s ior college studen and widely distri uted among our more educated membe both men and women, throughout t church.

Dr. Shaw

To simplify theology is evidently a m difficult task than I anticipated. O occasionally does the professor lapse i the philosophic-theological language of t classroom. However, it is not easy to reso the mystery of the Atonement or reveal t secrets of the Trinity in words of o syllable! Nor should we complain if, aft a life-time of class room work, the profes finds some difficulty in divesting hims entirely of his college gown.

The book begins, as all true expositio

he Gospel must begin, with the nature God as out-going love. That leads on to incarnation, the modern application of ch is found in the mission of the church Go ye." So we travel to Gethsemane, its supreme struggle for submission to will of the Father, and on to Calvary, ystery beyond the full comprehension the mind of man. Then comes the urrection, the final manifestation of l's power in raising Christ from the d—"raised for our justification." This be called the climax of the book—a h exposure of the revelation of God.

ut there is much to follow: "The gospel the Ascension," the fellowship of the it, and the birth at Pentecost of the istian Church; the means of grace, fullness of salvation and the Christian summation, in Christ's return.

Doctor Shaw's 135 pages are packed with er. His little book deserves to be widely d by the ministers as well as the laity the church. I am sending my review y to a friend who is having theological culties. It helped me: it may help him.

ng of Kings

By Malcolm Saville. (Nelsons, $4.75.)

Reviewed by A. A. Scott.

Here is another to add to the long list *Lives of Christ* which have appeared in last century or so. The author attempts give in a continuous narrative, written a clear, modern style, the story of "the atest life ever lived" in such a way that reader will forget the occasional dis-pancies between the Synoptics and the urth Gospel, and be impressed by the ty and consistency of the story. It is tten in a style which will be likely to peal especially to young people. One ture of the book is the fine illustrations h in colour and black and white, the mer, copies of paintings by Titian and rmeer, and the latter, plates from very photographs taken in the Holy Land.

e John Wood Case

By Ruth Suckow. (Macmillan, $4.50.)

Reviewed by Dorothy Dumbrille.

In 1923, this novelist published her first ok, *Country People.* Since then other oks have appeared, but perhaps the best nembered is *The Folks.* Due to illness, ss Suckow was unable to write for a riod, but now we welcome her new novel, *e John Wood Case,* with a background Iowa, then a trading centre of the Mid-stern farming area of the United States. e time is the early nineteen hundreds. The Wood family, father, mother, and , Philip, are examples to all the town of irview. They are highly respected in mmunity and church and John Wood's ving solicitude for his invalid wife is own for miles around. But, quite sud-nly, it is revealed that he has betrayed e trust of Colonel Merriam, his employer d close friend. The reaction can only be agined. Ruth Suckow deals with each dividual and with groups, showing how is moral crisis crumbles the very founda-ns of Fairview. Most to be pitied is the n, Philip, a likable, good boy with a omising future before him.

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REPORT AND OPINION

(*Continued from page* 17)

wonderful!" and nobody has the courage to say, "But the Emperor has nothing on!"

It seems to me that we ought to look for real substance in our religious diet. Just because a book is full of nice thoughts, or a movie is a multi-million dollar spectacular, or a speech is delivered without a note, ought not to be sufficient reason for assuming that it is good religion. It may be, and often is, very bad religion. We tend to assume that the thousands of men and women who stay away from our church groups do so because they are more frivolous than we. It may well be that some of them, at least, find that we aren't half serious enough about our faith. ●

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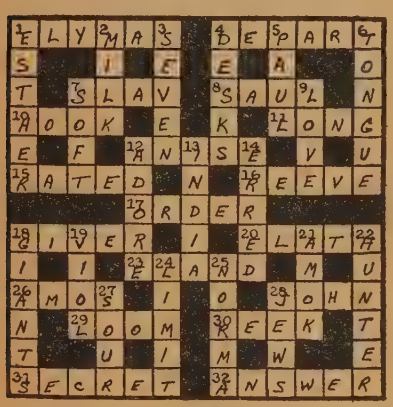

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The gold and silks of Samarkand
With what made Croesus' eyes expand
Are beggared in the preacher's sight
By the previous few in choir and pew
On a sultry summer's night.

TRINIDADIAN YOUTH

(*Continued from page* 10)

bills, either. Mr. Neehall says that the Rev. Jack Thompson who served Woodbrook as minister for a time did good work by introducing the duplex envelope system, and stirring congregational pride.

In an address of welcome to THE OBSERVER Tour which recently visited Woodbrook, Mr. Neehall said that there were three main contributions for the Presbyterian Church to make in Trinidad.

First it had a great work to do in building a fine new nation in the West Indies. Also it must rescue itself from the seeming racialism which was an accident of history. (The Presbyterian Church is almost completely Indian although Trinidad has many coloured people of African descent, Chinese, whites and mixed.) The first mission was to the neglected East Indians and it was natural that the church should be chiefly Indian now.

He believes, too, that the Presbyterian Church, which is a daughter of The United Church of Canada, now has a special contribution to make to unite the churches of the West Indies, which are badly divided.

One major step has been taken to that end in the organizing of the theological school in Jamaica. It will welcome Protestant students from all over the W.I. Federation. Trinidadians still have preference for Canadian colleges. But they know that if their own church is to grow strong, and help unite the races, and the churches of the scattered islands of the West Indies, they need to attend and strengthen their own college. There greater numbers may receive the high quality education the young Trinidad ministers have worked hard for, are putting to good use, and for which they express gratitude to The United Church of Canada. ●

GAMBLING IN CANADA

(*Continued from page* 12)

gambling would taper off considerably if Canada only had a Las Vegas or a French Riviera where people with the gambling bug could go and get it out of their systems, say, once a year. But people with the gambling bug—and there are thousands of them—aren't able to wait for the summer holidays; their urge to gamble is now.

The Rev. Wesley Hunnisett, whose work as director of the Fred Victor Mission in Toronto is largely connected with the victims of gambling, says he doesn't know which is the worst curse, gambling or drinking. He sees old folks throw away their pension cheques in a few hands of poker and then come to his mission for food and shelter. He finds homes split and families evicted because husbands lose their pay in floating dice games. His mission is asked to care for the families of men picked up in police raids on gambling dens. Where he must wonder, is there an end to it?

There is no end!

At best, back room gambling can only be controlled; it can never be completely eliminated. It operates like a vast, oscillating scum, ebbing and flowing with the tide but always there below the surface. ●

SUNDAY SCHOOLS TEACH

(*Continued from page* 21)

booklet *"Presuppositions."* On the other side was ranged a substantial body of well-informed opposition, and it called for quite radical changes. At "headquarters level" the criticisms were welcomed and taken seriously.

It was decided to invite the theological colleges of the church to lend a hand. At the end of February, a conference was held in Toronto for the evaluation of curriculum plans. From Princeton Theological Seminary in New Jersey came Professor Campbell Wyckoff to provide specialist guidance. From each of the church's colleges, including Victoria College and the United Church Training School, came one representative.

On the whole the professors seemed to side with those who were asking for radical alterations in the proposals of the *"Presuppositions."*

Faced with this situation, the Board of Christian Education postponed its annual meeting until next September, so that new proposals might be worked out. The draft of a new plan discussed at the conference of early May is the result.

It is obvious that there is remarkable unanimity in the church about the special importance of the Sunday school. The educational enterprise lies right at the centre of church life. Even if the new plan is not finally in use before 1964 or 1965, it will be worth while to wait. Every young man with high standards of personal conduct knows that it is wise to bide till the right girl comes along! It is the same with a vast programme of education in which ministers, teachers, and parents work together to bring up children and young people in the nurture and admonition of the Lord.

Special Features

What are the noteworthy marks of the new draft that is now before the leaders concerned?

One of the most significant consists in a basic change of approach from what was presented to the 18th General Council. It

(*Continued on page* 26)

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. When a minister has more than one point in his charge would it not be considerate of him to divide his offering between them?

A. Yes, we suppose so. It's considerate also of his congregation to abstain from criticism on such minor matters.

Q. Are many new United Churches changing the place of the choir from the chancel to the rear gallery? Our minister claims there is a definite trend.

A. It could not be called a trend. A very few have placed it in the gallery—and they like it.

Q. What is the policy of the W.M.S. re missionaries on furlough? Is it a holiday? Are they supposed to spend the year in further training? Should they be paid for making speeches?

A. Missionaries on furlough normally are expected to spend six months in study and three months on deputation work, speaking conferences, camps, etc. They have three months for rest and vacation, part of it when they first get home and part before they leave. On their first furlough they are supposed to spend a full academic year in study. When they go out to speak their expenses ought to be paid, and hospitality extended. Some time ago we said that we thought it a gracious thing to give a missionary speaker a gift; for this our two typewriter fingers have been gently tapped by W.M.S. authorities. The point is, church groups giving generous support to missions should not feel they should "pay" speakers on deputation work — we have been informed.

Q. What would you suggest are the duties of the Couples' Club in the church?

A. Read OBSERVER article, April 15th. This isn't a complete list but here are some suggestions: Seek out new couples in the community and invite them to Christian fellowship. The same with the unchurched. Study together ways and means to improve family life and Christian education programme. Assist the minister and session in ways too numerous to mention. Write the Rev. Frank Fidler for handbook on Young Adults' and Couples' Clubs.

Q. Has the session the authority to send letters to all the members on the church roll stating—if you do not attend church regularly and support your church we will strike your name from the membership roll of the United Church?

A. Yes, we suppose so, though it doesn't seem to be the tactful way to do this. However there are those who think the church is altogether too tactful with those who make solemn vows and then don't keep them. *The Manual*—§ 11, (a) 9—says: "The session shall remove from the roll of church membership the names of all members, who, in its opinion, without reasonable excuse, have absented themselves for three years, or such other period as may be fixed by the Session, from the public ordinances in the local church. . ."

Q. Is adult baptism in our church identical in meaning with recepto full communion?

A. Not quite. Adult baptism is really profession of faith, the sacrament of baptism and confirmation into full communion, in one service. Reception to full communion seems to mean the profession and confirmation of those who are already "little" members of the church through baptism.

Q. Our student minister said definitely in a sermon that Joseph was the father of Jesus. It has upset some so that they haven't been at church since. We were always taught to believe that Jesus was born of the Holy Spirit. Is this belief of the minister's commonly held now by the United Church?

A. Your minister knows more than we do. We assume there are widely divergent views in the United Church, but the Apostles' Creed has not been amended. Those who deny regular attendance at their church because they disagree with the minister in a doctrinal point on which great scholars are divided, don't display an overdose of common sense.

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Africa on the Screen

Director Anson Moorhouse instructs Maria Chela for a part in a film being shot in Africa by a Berkeley Studio crew

"I'll Sing, Not Cry," the fourth Africa film to come from the United Church's Berkeley Studios, will be ready for distribution in July. It is in colour, may be used on television, and runs for 28 minutes.

When Africa was chosen for this year's mission study, Audio-Visuals Director, the Rev. Anson Moorhouse was asked to provide film material for the United Church, the Baptist Federation of Canada, and the United Church of Christ in the U.S.A. He took a team of five to Africa last spring. It included Assistant Director Shirley Tyte, camerman Edmond de Fay, sound engineer Martin Roth of New York, film strip producer Jitsuko Sada, and script writer Munroe Scott. They got material for seven films.

Three films in black and white, "Where Trails Meet," "A Life for Gueve" and "Girl With the Wooden Box," appeared on the CBC television *Open House* programme last fall. By special permission from the Canadian Broadcasting Corporation prints of these are available for the Africa study.

"I'll Sing, Not Cry" is the fourth to be made ready and deals with the inner workings of the African mind and spirit.

The three to come have not yet been titled, but they treat with externals, with what the "oputu" (outsider) has done for Africa. In one an African narrator tells the story. Material for these was easily procured, for around Dondi, Angola, are Norwegians, Swedish, English, Portuguese, Americans and Canadians engaged in missionary work in agriculture, medicine and education.

Another tells of the folk betterment programme and includes the story of what has been done toward improvements of homes and ways of doing things. The last is the story of a 10-year-old boy who was considered stupid by his family but who gives evidence of genius. They will be completed shortly.

While these are the first major films to come from the Berkeley Studios, Mr. Moorhouse has directed and produced others. He made "The King's Man" in Africa in 1951, and "Where None Shall Thirst" in India.

Mr. Moorhouse has received a number of awards for his film work. He got a special one from the Canadian Film Awards in 1953 for "The King's Man"; a first in the non-theatrical class in 1954. He was one of eight people honoured in 1957 as pioneers in the Canadian film industry.

"I'll Sing, Not Cry" had its premiere during the meetings of the Dominion Board WMS when delegates were guests at a special public showing in the Eaton Auditorium, Toronto. The Rev. Murray MacInnes, and Miss Frances Walbridge, missionaries from Angola, were the recipients of official thanks to the more than 1,400 people who took part in the productions. Others participating were the Rev. Theodore Tucker, secretary of the Africa Committee, New York, and Mrs. Ralph Collins, Angola missionary on furlough.

Technically "I'll Sing, Not Cry" is a superior production. There are a number of lovely shots. The action is swift, the message clear and gripping. There is a haunting beauty about the African men and women, and a naturalness in their acting that is most effective.

SUNDAY SCHOOLS

(*Continued from page 24*)

is now frankly stated that God's revelati of himself, and the record of this in t Bible, will be the directing principle of t Sunday school lessons. At all age-lev the whole Gospel must be taught wi integrity—even if this means that someh the very young have to learn the meani of sin, salvation, heaven, and hell.

Again, the new document, unlike *"P suppositions,"* spells out the connecti between theological and educational pri ciples on the one hand, and the actu course of instruction on the other.

There is fresh definition of the purpo of Christian education. We are told th the "scope" of such work should cohe with all that we believe about God the Ho Trinity. It should proclaim how God lov sinners, both through the lessons and all the lives of teachers. It must make centr God's Word in Jesus. It has to say som thing to parents and their families abo birth and death, about the final destiny mankind and the whole creation. Abo all, such educational work should seek be an instrument in the hands of the Ho Spirit of God.

Another feature is the very prope emphasis on the different abilities and pe sonal needs of those who learn.

We have also to realize how wide school settings vary in Canada in respe to times and places for teaching. Neve theless, no matter where or when, a scho should operate within the whole Churc as a teaching and evangelistic fellowshi Baptism must be its beginning. For in th sacrament the church assumes for good o ill the responsibility to provide Christia nurture.

Families, too, have a part to play, fo it is in home life that character is forme The new plan will seek the active co operation of mothers and fathers. Bu character is tested in the world, so ther must be teaching on social problem national life, and international issues.

Since the school belongs with the con gregation, it will be urged that student should worship in church with their familie at the great festivals, Christmas, Easte Pentecost, and so on.

While We Wait

This is no time for doing nothing! Som school buildings may need cleaning or ne equipment; some might be better scrappe and new ones provided. Teachers need t be recruited and trained, and it would b fatal to any plans if there were no "in service" training at once.

Meantime, we have the promise of a adequate curriculum plan. We are all grate ful for the labours of the staff member and look forward hopefully to the fruit o them. ●

bout People and Places

owntown Toronto

o of Toronto's most historic churches, **on St.** and **Sherbourne,** have voted to orces. They have a combined record 15 years' service. Carlton Church is for over a century of evangelistic zeal social fervour, and Sherbourne has a history of distinguished preachers.

ronto East Presbytery has given its oval to the union.

e combined congregations will occupy Sherbourne Church which is being re-ned to meet the new requirements. ose of the union is to give the United ch a more effective witness in the town area.

ork now being done by the two con-tions will be continued and augmented. includes Carlton's popular radio min-its Friendly Acres farm, and Sher-ne's programme for children and older le.

. J. M. Finlay and the Rev. Robert J. are Carlton's ministers, and the Rev. le Hatton is pastor of Sherbourne. onesses are Miss Sarah James at Sher-ne, and Miss Esther Highfield at ton, where Miss Florence Wellington is stian education assistant.

aden Divorce Laws

x education should be given to children he home, school and church, and divorce should be broadened. These were two he findings of a Family Life Workshop in Trinity Church, Kirkland Lake, Ont., **emiskaming Presbytery.**

he course included four main addresses keen discussion. Parents, teachers, social kers, ministers and physicians from the ted Church and other denominations nded.

he Rev. R. S. Hosking, retired family rt judge, used the report of the United rch's Commission on Marriage and orce as a basis for discussion. The Rev. E. Boothroyd, head of Sunnybrook Hos-l's psychiatry department, stressed the essity of giving parents advice on a mal approach to sex education.

rinity's minister, the Rev. H. L. Wipp-t, suggested that other presbyteries be ed to hold similar workshops.

and M Givings Up

Contributions to the **Missionary and Main-ance Fund** are almost 10 per cent. ahead last year, according to a statement eased May 27 by M and M Secretary Dr. E. D. Ashford. The 1959 objective is ht million dollars.

Comparative figures for the 11 conferences w contributions to May 27 (1958 figures brackets), at: Newfoundland, $15,646 5,905); Maritimes, $141,637 ($131,883); ntreal and Ottawa, $168,435 ($163,567); y of Quinte, $139,758 ($117,443); Toronto, 7,795 ($355,935); Hamilton, $271,193 46,053); London, $199,203 ($184,468); nitoba, $103,948 ($89,212); Saskatchewan, 9,331 ($87,060); Alberta, $122,284 9,094); British Columbia, $125,025 10,221); donations, $32,621 ($23,766). rease over same period last year, 9.98%.

xploring in the North

Six superintendents of Home Missions ose areas are concerned, have been thorized by the board to make a survey the near north and, if necessary, in the Canadian Arctic, in order to estimate the need for expansion of work. Surveys will be made by the **Rev. G. W. Porter** in northern Quebec, the **Rev. J. A. Lyttle** in northern Ontario, the **Rev. G. A. McMillan** in Manitoba, the **Rev. C. D. Powell** in Alberta, the **Rev. R. Hall** in Saskatchewan, and the **Rev. R. W. Henderson** in British Columbia.

Londoner Heads WA

Mrs. John Y. MacKinnon, London, Ont., has been elected president of the Dominion Council Woman's Association. She has been active in WA, WMS and CGIT which, she says, is her pet hobby.

Following Dr. MacKinnon's death in 1951, while minister of First - St. Andrew's United Church, London, Mrs. MacKinnon continued her membership there.

Barrett, London

Mrs. MacKinnon

At the 19th annual meeting of the Dominion Council Woman's Association, held in Emmanuel College, Toronto, 150 delegates from across the country were told that the WA raised $5,327,857 for all purposes in 1958; gave $118,448 to the Woman's Missionary Society for its work, contributed $104,804.93 to the Missionary and Maintenance Fund, and made a gift of $2,244 to the chapel furnishing fund for the new United Church House.

WA activities included such projects as training schools and camps for officers and members, often in co-operation with the WMS, establishment of bursaries and scholarships for young men and women training for full-time service in the church; financial help for the United Church's 15 homes for senior citizens; the Edmonton hostel for alcoholics and MacKinnon House, a student residence on Western University campus. It was reported that twice a month a car load of Regina women, speaking four languages, drive 70 miles to visit a mental hospital.

A progress report on the special committee on the proposed new woman's organization, outlined by Executive Secretary Beatrice Wilson indicated the organization may come into being in January, 1962.

45 Years at Bella Bella

Dr. George E. Darby, who has been in charge of the United Church's hospital at Bella Bella, B.C., for 45 years, will retire on June 30. He will remain there for several months and then take on a part-time position as co-ordinator and adviser of hospital work under the Board of Home Missions.

Hamilton Honours Doctor

Friends and members of Zion United Church, Hamilton, Ont., paid tribute to a great churchman on his 86th birthday, when a stained glass window was dedicated in honour of **Lieut.-Col. James Edgar Davey, DSO, MD.**

Dr. Davey has been a member, officer and teacher at Zion for the past 50 years. Since his graduation in 1904 he has served the Hamilton community in private practice and as a medical health officer. During the

(Over)

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First World War he rose to the rank of Lieutenant-Colonel in the Army Medical Corps. The ceremony, attended by Dr. Davey, was conducted by the minister, the Rev. Ben. S. Morwood, and the window was unveiled by Dr. Davey's children, Dr. Jean and Mr. Earl Davey.

"Skipper" Going West

The **Rev. Clifford Elliott, PhD,** minister of St. Giles United Church, Hamilton, well known as the "Skipper" of the Hamilton Council of Churches' radio programme "The Good Ship Crusader," has been called to Robertson United Church, Edmonton.

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Deaths in the Church

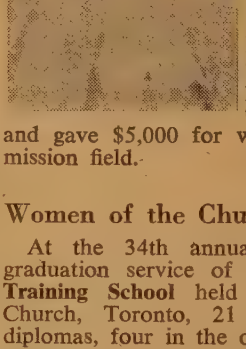
The **Rev. F. E. Barrett,** Wolfville, N. who died on May 14, spent his active mi istry of 35 years in the Maritime Conferen He was for some years a correspondent f the church paper from that area. He retir in 1938. . . **Mrs. Lillian MacLeod,** Montre wife of the late Rev. John Charles MacLeo died on May 7.

His 300th Baptism

Fred "Pop" Taylor, senior elder in Chr Church, St. Eustache sur le Lac, Qu assisted at his 300th baptism in that chur by presenting an engraved cup to ba Wendy Susan Lee. Mr. Taylor was honour later when presented with a cheque to ma the occasion. He turned the cheque over the Community Cancer Relief and Welfa Fund. The Rev. R. R. McGregor is t minister.

Scholarships and Missions

A silver shield commemorating 50 yea service to the church was presented to **Jam H. "Jimmie" Allen,** 84, senior elder of S Paul's Trinity United Church, Nelson, B. During the half century he has also serv as M and M trea urer and clerk session.



Mr. Allen was i strumental in obtai ing the funds requir by the local Christi education committ to begin operation He also investe $25,000 to provide scholarship at L. Y Rogers High Scho to assist studen pursuing full-tim Christian career and gave $5,000 for work on the Ango mission field.

Women of the Church

At the 34th annual convocation an graduation service of the **United Churc Training School** held in Sherbourne S Church, Toronto, 21 graduates receive diplomas, four in the one-year course, an 17 in the two-year course. Four will b appointed by the WMS to overseas service four will be directors of Christian educatio in Canadian Churches; two nurses will g to the Archer Memorial Hospital, Lamon Alta.; two teachers will go to Indian schoo under the Board of Home Missions. Then will be two doing rural work, and one institutional work in Winnipeg, under th WMS. Home Mission Board institutions wi claim two, and one will be associated wit downtown work in Edmonton. Three wi become the brides of ministers.

First year students have been appointed t work in Canada under the WMS, the Hom Mission Board and individual congregations

DD's and Graduates

Queen's Theological College at the recen convocation in Sydenham St. Church, King ston, presented the honorary degree o Doctor of Divinity to the Rev. James MacKay, DD, superintendent of mission for Toronto East area and Western Bay o Quinte, and to the Rev. Leonard M. Outer bridge, PhD, Lennoxville, Que.

St. Stephen's College, Edmonton, gav only one honorary DD to a former facult member. Dr. G. B. Caird came to Canad in 1946 to teach Old Testament there. I

1950 he went to McGill divinity faculty and became principal of United College, Montreal, in 1955. Dr. Caird is now returning to become a Fellow of Mansfield College and Yates Lecturer in New Testament at Oxford.

From **Queen's,** 11 students received testamurs. Principal Elias Andrews reported for the year and the Rev. Norman Slaughter, Erskine and American United Church, Montreal, gave the address.

Thirteen men and one woman — the largest graduating class in the history of **St. Stephen's,** received testamurs at the recent convocation. Principal E. J. Thompson commended the students for their keenness and devotion. Andrew R. Seal, 27-year-old native of Cape Breton, attained first class standing in the entire theological course.

The chancellor of Victoria University, the Honorable Louis O. Breithaupt, LLD, at the Emmanuel College graduation, presented a diploma to his son, Herbert C. Breithaupt, BComm, one of 30 graduates to receive them. Thirty-one received the Bachelor of Divinity degree, and Miss Eleanor Gamble, the Bachelor of Religious Education degree. This year the Sanford Gold Medal in Divinity was awarded to two students who received equal standing: Mr. R. A. Burrows and Mr. H. M. Mills, son of Mr. and Mrs. Ralph Mills, both of whom are well known in United Church organizations in Toronto.

Alberta Wants Worker

The **Alberta Conference YPU** has asked the Conference Christian Education Committee to appoint a full-time youth worker. They will contribute $3,500 toward the cost, estimated at between $6,000 and $7,000. The four active presbyteries of approximately 600 young people feel that a youth secretary is needed primarily for Hi-C and YPU work.

Rural Ministers to School

Four men have been awarded Home Missions Board scholarships to attend a special school for rural leaders at Garrett Institute, Evanston, Ill., this summer. They are the **Rev. L. Bouey,** Balcarres, Sask.; the **Rev. J. M. Ryan,** Maple Creek, Sask.; the **Rev. John Davies,** Kilsyth, Ont.; and the **Rev. B. L. Zinck,** Goshen, N.S. A Manitoba minister will also get a scholarship.

Oshawa Expands

Southminster United Church, Oshawa, was officially constituted last month by conference and presbytery officers, in a service conducted by the acting minister, the Rev. W. G. Dickson. This new congregation will serve the Hillside Heights, Lakeview Gardens, district in Oshawa's south end. Services are now being held in a large seven-room house on a site purchased by the Presbytery Church Extension Committee.

Returning to Canada

The **Rev. Claude de Mestral,** for several years secretary of the International Committee on Literature for Africa with headquarters in London, England, has accepted a call from the Noranda-Rouyn, Que., United Church to become its minister on August 1, succeeding the Rev. Garth Legge, PhD, who is going to Northern Rhodesia under the Board of Overseas Missions.

Still Going Strong

The **Rev. W. W. Wallace** addressed the Leaside United Church on his 89th birthday, giving highlights of 60 years in the ministry.

100 Pledge $65,000

St. Andrew's United Church, Seven Islands, Que., (which became self-supporting this year) has completed plans for the construction of a new church this summer to meet the needs of a rapidly growing population (now 10,000). A Wells campaign resulted in $65,000 in pledges from 100 families.

The minister, the Rev. E. A. Kirker, at a recent communion service received 24 persons into full membership on profession of faith and 21 by transfer.

On Trans-Canada Radio

Rev. Earl Lautenslager, minister of St. Andrew's United Church, Sudbury, Ont., will broadcast over the Trans-Canada network of the Canadian Broadcasting Corporation, on Sunday, June 28, 2.30-3 p.m., EST.

Big Meeting in Edmonton

Arrangements have already been started for the 19th General Council, which will meet in 1960 in **McDougall Church, Edmonton.** Dates set for the sessions are September 14 to 24.

The General Council meets every second year, with about 400 delegates from all across Canada. Half of the commissioners are laymen, the others ministers. The last session was held in Ottawa last year.

YPU Executive Get-together

A film showing young people's activities during the year, compiled by Past President George Thompson, was shown to **Halton Presbytery YPU,** presidents and the ministers of the 25 active unions at a banquet in St. John's Church, Oakville. Outgoing and incoming executives were present, as well as two national officers, a conference officer and the Rev. Elton Davidge, United Church Youth Secretary.

American Preachers

Two ministers from the United States will be among those supplying the combined summer services of Toronto's Bloor-Trinity churches. The **Rev. Norman V. Hope, PhD,** professor of Church History at Princeton Theological Seminary, will preach in Trinity Church, July 19, and former United Church minister, the **Rev. David A. MacLennan,** of Brick Church, Rochester, N.Y., will be heard in Bloor St. Church, August 9, 16 and 23.

Africa and India

The **Rev. Floyd Honey,** associate secretary of the Board of Overseas Missions, is visiting the mission fields in Angola, Northern Rhodesia and India for conferences with the missionary staffs.

Africa at Chautauqua

The **Rev. Theodore L. Tucker,** former United Church missionary in Africa, will teach a course on that country at the Institute on the Christian World Mission climaxing the summer series at Chautauqua, New York. Mr. Tucker, now on the Division

(*Continued on page* 31)

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Copy must be in 3 weeks before date of issue

THE UNITED CHURCH OBSERVER
299 Queen St. West, Toronto 2-B, Ont.

1. HELP WANTED

EDITORIAL position is open for a person interested in working for the church in the field of educational and recreational publications. University background required, preferably with specialization in English. Courses in religious knowledge or seminary studies in theology, plus active participation in local United Church, are desirable qualifications. Experience in teaching or journalism would be particularly helpful. Write the Editor-in-Chief, Dept. of Sunday School Publications, The United Church House, 85 St. Clair Avenue East, Toronto.

MATURE registered nurse or graduate social worker required for superintendent of home for unmarried mothers. Give qualifications, experience, references, and salary expected, to Box No. 31, Postal Station "C", Winnipeg, Man.

NURSES and Councillors needed for four girls' camps at Camp Pretoria, near Oshawa, from June 30 to August 13. Apply to Mrs. L. Horne, 183 Arthur St., Oshawa, Ont.

WANTED – Mature woman as assistant housekeeper in home for senior citizens. Practical nursing experience preferable but not necessary. Apply Superintendent Northdale Manor, New Liskeard, Ontario.

WATERFRONT Director and Nurse required for Simcoe Presbytery Camp, near Midland, Ont., for July and August. Must be mature persons with qualifications. Write to Walter G. Coutts, Box 131, Elmvale, Ontario.

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2. EMPLOYMENT WANTED

FARM or other families desiring Protestant girl houseworker write Miss Gertrud Siemers, Verdener Str. 9, Bremerhaven-G, Germany, or Miss Ursula Kuemmel, Buergermeister-Smid-Str. 234, Bremerhaven-M, Germany. Can teach German.

MATURE, educated lady desires position as companion-housekeeper to elderly lady in Hamilton district. Box 126, THE UNITED CHURCH OBSERVER.

2A. PULPIT VACANCIES

BRANTFORD (Ont.) Marlboro United Church, pulpit vacant July 1st. Furnished manse, close to Public and Secondary Schools. Salary above minimum. Interested ministers contact Fred McCleary, 238 St. George St., Brantford, Ont.

GUELPH, Ontario, Harcourt Memorial, vacant immediately. Young congregation with church and manse, in expanding college community. Salary above minimum. Contact H. R. Cormick, 20 Floral Drive, Guelph, Ontario.

LEADER-Sceptre-Abbey, Sask., Pastoral Charge, vacant July 1st, 1959. Seven points, served by Minister and Lay Supply. Leader manse, fully modern. High School and Hospital. Salary $4,300.00 including travel allowance. Interested ministers please write Secretary Pastoral Relations Committee, Mr. John W. Hale, Box J, Lemsford, Sask.

LONDON, Ontario, Robinson Memorial Church, vacant July 1st, 1959. Interested ministers please write to G. D. Jefferson, 35 Ford Crescent, London, Ontario.

LYN Pastoral Charge, vacant June 30th, 5 miles from City of Brockville, Kingston Presbytery. Modern equipped brick manse adjacent. Present salary $4,400.00. Address inquiries to Arthur J. Hudson, Secretary Pastoral Relations Committee, Lyn, Ont.

MALTON, Ontario, Trinity United Church, vacant from July 1st, 1959. A seven-year-old church, one point charge. Salary above minimum with travel allowance. Furnished parsonage, oil-heated, modern conveniences. Good Public School, bus to new High School. Kindly contact Mrs. H. Stroud, 17 Scarboro St., Malton, Ont.

2A. PULPIT VACANCIES—Continued

ST. VITAL United. Vacant June 30th. Fine large new church in St. Vital, an expanding suburb of Winnipeg, Manitoba. Well organized congregation. Manse. Presents an opportunity and a challenge. Interested ministers write to H. B. Donnelly, 18 Nichol Ave., St. Vital, Winnipeg 8, Man.

WARWICK, Ontario, 3-point charge, vacant June 30th; furnished parsonage, modern conveniences, on paved road, graded Elementary and Secondary School buses at door. Elmer Watson, R. R. 2, Wyoming, Ontario.

WENTWORTH, Nova Scotia, vacant July 1st. Challenging opportunity, on Trans-Canada Highway; possible new church building; oil-heated manse; good schools; fishing, hunting, ski-ing. Write Bernard Gower, Wentworth, N.S.

WINDSOR, Ontario, Glenwood, located in growing suburban area, vacant from July 1st, 1959. Interested ministers are invited to write to G. M. Shafley, Secretary Pastoral Relations Committee, 3002 Radisson Ave., Windsor, Ontario.

WYOMING, Ontario, two-point charge, vacant June 30th, 1959. Salary above minimum. Comfortable furnished parsonage, gas heated. High School bus. Interested ministers contact Stewart O'Brien, Sr., Wyoming, Ont. Tel. Wyoming, Victor 5-3452.

3. PULPIT SUPPLY WANTED

PULPIT Supply for month of July – the North Highlands Pastoral Charge, Cape North, N.S. Sunday preaching duties only for use of fully furnished manse. All holiday facilities close by—beaches, golf course, tennis, etc. Contact Mr. Norman MacInnis, Sugar Loaf, Vict. Co., N.S.

4. PULPIT SUPPLY AVAILABLE

A WESTERN minister and wife would be interested in supplying an Ontario Pastoral Charge for the month of July; the Toronto area would be preferred. Box 120, THE UNITED CHURCH OBSERVER.

FOR use of Manse – Retired Minister, acceptable preacher, available pulpit supply all or part of August, September; wife and self. Box 123, THE UNITED CHURCH OBSERVER.

5. CHOIR PERSONNEL

MALE Choir Director for new congregation in West Toronto suburb. Piano presently used. Apply to R. MacLean, 116 Princess Margaret, Islington, stating qualifications, age, references and salary.

ORGANIST - CHOIRLEADER required for Knox-Metropolitan United Church, Regina, Sask. Church seats 1,200. Large three-manual Casavant Organ in excellent condition, rebuilt in 1955. Teaching facilities if desired. Applicants please state age, qualifications, experience, date available, and salary expected. Direct reply to Chairman, Music Committee, Knox-Metropolitan United Church, Regina, Sask.

ORGANIST - CHOIRLEADER required for St. Paul's United Church, Paris, Ont., capable of directing junior and senior choir. Two-manual organ with chimes. Excellent teaching prospects. Write Chairman Music Committee, Box 1062, Paris, Ont.

ORGANIST and Choirleader for Howard Park United Church, Toronto. Duties to commence September 1st. Morning services only. Apply to Mrs. Geo. Brydges, Chairman Music Committee, 96 Jameson Ave., Apt. 305, Toronto.

6. ASSISTANT MINISTERS WANTED

ASSISTANT Minister and Director of C.E. (experienced). Suburban 1,300 members. Active C.E. Committee and all Mid-weeks; $4,000, plus $600 car allowance; partially furnished rented house. Valois United, Montreal. Write Mr. John Howes, Sub-Committee on Assistant Minister, 70 Belmont Avenue, Valois, P.Q.

AYLMER, Ontario, St. Paul's United Church, requires retired minister to act as assistant. Write G. M. Ferguson, Box 178, Aylmer, Ont.

INQUIRIES are invited from a Minister interested in the office of Assistant for Tabernacle United Church, Belleville, Ontario. Minister, Rev. James C. Eastcott. Address inquiries to Mr. Gordon Priest, R. R. 5, Belleville, Ont.

7. CHURCH SUPPLIES & EQUIPMENT

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WRITE for further information to – Schurman Offset Service, 286 Salem Avenue, Toronto 4, LE. 5-7438. Special prices to church organizations.

11. RESORTS, TOURIST ACCOMMODATION

COTTAGE for rent from August 1st, Papineau Lake, near Bancroft. Sandy beach. Electricity. Sleeps six. Rev. H. E. Moorhouse, 285 Dundas St., Woodstock, Ont.

DOE LAKE, 20 miles north of Huntsville; 5 rooms, sleeps six; refrigeration, winterized, secluded, boat; also a cabin. Rev. E. R. May, Loring, Ontario, or telephone Loring 8 ring 1—3. Available except July 1st to August 15.

SEASIDE HOUSE, METIS BEACH, P.Q.

FOR a healthy, relaxing summer holiday on the scenic Gaspé Coast. Excellent cuisine, sandy beach, spacious grounds, golf, tennis, trout fishing, free from hay fever. No liquor license in the village. Moderate rates. Reserve accommodation now for the family. F. J. Astle, Mgr.

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GLENROY LODGE on Hall's Lake and scenic Highway 35—Haliburton Highlands. A friendly holiday spot for the whole family. Finest meals and accommodation in cabins or Lodge. Recreation for all ages. Ideal for groups in June and September. Open till Thanksgiving. For information write A. Bursey, R. R. 2, Minden, Ontario.

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RESORTS, TOURIST ACCOMMODATION —Continued

TOIRA LAKE, near Madoc, lakefront, 2 bedroom new cottage, hydro, inside conveniences. Beautiful lake. Available all or part of July. Owner, Rev. D. McLean, Keswick, Ont.

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100 miles from Toronto—is situated on Stoney Lake (Crowes Landing) in the Kawartha's scenic wonderland, an ideal place for a restful vacation. Modern lodge and cabin accommodations, good food, pickerel, bass and muskie fishing; recreation; sandy beach. Rates $32.50 - $55.00 weekly. **Space available for spring and fall church groups.** Information on request. Russell Cooke, 30 George St. N., Peterborough, Ontario.

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PORT CARLING, Muskoka — Main Lodge or heated housekeeping cabins. Modern conveniences. Home-cooked meals if desired. Beach, boats and recreation facilities. Open May 15th. Write Caledonia House, Port Carling, Ontario.

QUIET, homey atmosphere, by Lake Couchiching. Boating, safe bathing, large airy rooms, housekeeping if desired; four doors from Champlain Park. Rates: day, week or longer, reduced to June 20th and after September 1st. E. McKean, 258 Bay St., Orillia, Ontario. Phone F.A. 5-5863.

RUSTIC cottage with two bedrooms, on beautiful Montague River. Trout fishing, excellent shopping centre one mile distant. Quiet, restful location. $15.00 a week. Mrs. (Rev.) A. D. MacKenzie, 4 McGill Ave., Charlottetown, P.E.I.

SUMMER guests, abstainers, country home overlooking lake, 70 miles from Toronto. Conveniences — home-cooked meals, spring mattresses, enclosed in verandah. Mrs. Noble Swain, Little Britain, R. R. 1, Ont. Telephone 26 R 4, Little Britain.

12. GUEST HOMES

"COUNTRY ACRES", select Guest Home for retired people. Must be in good health. Permanent or temporary. Marion Atkins, Armitage, Ontario.

13. REST HOMES

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16A. SUMMER PROPERTIES

COTTAGE "Sunset Lookout," brand new, sleeps six, all conveniences, Peterborough area. Low taxes. For particulars write or phone Allan Brown, 180 Benson Ave., Peterborough.

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THOSE wishing (non - alcoholic) to spend a vacation on a farm in the Thornbury - Beaver Valley, apply at once to Mrs. Wm. Fulford, Clarksburg, Ont., or phone Thornbury 621R12.

23. MISCELLANEOUS

ATTENTION COUPLES CLUBS

DESIGN a Club Pin in a Dominion wide contest. For entry forms write: Gaetz Memorial United Church, Couples Club, Red Deer, Alta.

24. PERSONAL

AUTHORS invited submit MSS all types (including Poems) for book publication. Reasonable terms. Stockwell Ltd., Ilfracombe, England. (Estd. 1898).

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RELIEF and comfort. No understrap. No elastic. No steel. Write: Smith Manufacturing Co., Dept. 135, Preston, Ont.

NEWS (*Continued from page 29*)

of Foreign Missions, National Council of Churches, grew up in Angola, served there as a missionary, took post-graduate work in race relations at Yale, and last year spent five months visiting 14 African countries.

Wells for Protestants

The Roman Catholic division of Wells Organizations of Canada has been sold to a group of Catholic employees of the Wells firm, Mr. James C. Johnston, Wells president, has announced. The new firm will have a new name and will work exclusively with Roman Catholic Churches. Wells Organizations in future will raise funds for non-Roman Catholic churches only.

Praise Disney Film

"This picture is a masterpiece though it runs less than 30 minutes," states the Protestant Film Council review of Walt Disney's **"Grand Canyon."** Photographed against the musical background of Ferde Grofe's descriptive "Grand Canyon" suite, the famous area itself is pictured at various times of day, in different seasons and many moods of the mighty Colorado river. The animals of the area appear also. This is a good family film.

24. PERSONAL—Continued

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STOP worrying!! Thousands of users testify and Doctors agree, you can really end your troubles with a "Beasley". This famous British Appliance holds so comfortably, you'll hardly know you're wearing it. Inflatable air cushions with the large end at the bottom, support as easily as with the hand, and hold securely under any strain. Beasley Appliances are simple to fit, inexpensive and washable. They give instant relief and are guaranteed satisfactory. Free illustrated booklet explains rupture and gives details of generous trial offer. Without obligation, write Dept. 6, Beasley's Ltd., 60 Front St. West, Toronto.

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PHOTOGRAPHY

Joseph Schmid, O.S.P.
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90 Years Young

The Archibald Institute was one of the Trinidad schools visited on the recent **Observer** Tropics Tour. It was named to honour the woman who was largely responsible for its early success, **Miss Adella Jane Archibald,** who recently celebrated her 90th birthday in Truro, N.S. Miss Archibald wears a 47-year WMS active service pin, and is a member of First United Church. She is still active, keeping up to date on the church's missionary programme.

Queen in United Church

Her Majesty Queen Elizabeth will worship in Sydenham Street United Church, Kingston, Ont., during her Canadian tour which starts this week. The service is scheduled for 5 p.m. on Sunday, June 28, according to an announcement from Kingston last week. It will be the only United Church she will visit during the tour.

The service will be conducted by Sydenham Church's minister, the Rev. R. H. N. Davidson, son of the late Principal Richard Davidson of Emmanuel College.

Preliminary plans indicate that the Queen will also worship in the Anglican Church at Port Hope, Ont., with Governor General Vincent Massey, and in the Anglican Cathedral in Whitehorse, Yukon.

A Popular Subject

On five Sunday nights crowds overflowed **First United Church,** Waterloo, Ont., to hear the Rev. E. Crossley Hunter talk about love, marriage and parenthood. The popularity of the informal lectures confirmed the sponsors, the 50-50 Club, in their belief that an intelligent and objective approach to this topic was needed. Question periods were lively and the sale of books brisk.

Dates to Remember

Church Music Institutes for ministers, choirmasters, organists: In St. Stephen's Broadway United Church, Winnipeg, July 1-3. Leaders, Dr. L. S. Osborne, Rev. D. S. Henderson, Filmer Hubble, John Searchfield. In Emmanuel College, Toronto, August 28-30. Registrar, R. D. Swinton, 109 St. Paul Ave., Brantford.

Publishing House Notes

The Wonder of the Gospel

DR. JOHN MACKINTOSH SHAW, the greatly respected Professor of Theology and Philosophy at Queen's University, now retired, has given us another book which both laymen and ministers will read with great interest and profit. It is entitled *The Wonder of the Christian Gospel,* a small book, but full of ripe and reflective wisdom—"the Glory of God in the Face of Jesus Christ." Anyone will understand and enjoy the Christian faith better who reads this book.

Dr. Shaw's earlier books were *Christian Doctrine; Life After Death; The Resurrection of Christ.*

The Wonder of the Christian Gospel
Price $3.95

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Majestic • Spectacular • Nativity Scene

HERE is the ultimate in impressive GIANT-SIZE Nativity Figures. This truly dramatic presentation has the greatest possible realism due to the finely sculptured figures, some of which are 6′ 6″ Tall, created by a leading American sculptor, and finished in beautiful life-like colours by skilled artists. Made of weatherproof, chip-proof moulded rubber, they may be displayed outdoors, or inside, and will give almost limitless service. The Christ Child is illuminated from within, thus becoming the focal point of the presentation, the whole of which is usually illuminated by flood lighting.

A second SET, approximately 60% life-size is also available. Send for FREE full colour folder giving all particulars. These displays may be obtained on a "PIECE-BY-PIECE" basis if desired. Because each year-end we are deluged with orders which, unfortunately often can't be delivered on time, we can only GUARANTEE NOV. 1st delivery on orders placed prior to AUG. 15th—after that date, although we do our best, orders are shipped on an "as received" basis. As this is our only advertisement, we suggest you either write for details now, or clip this advertisement for future reference. We also can furnish suggestions for campaigns whereby your church may obtain a display either FREE, or at a considerably reduced cost.

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